15

THE IRISH HVBBVB OR, THE ENGLISH HVE AND CRIE.

BRIEFELY PVRSVING THE BASE conditions, and moſt notorious offences of this *vile, vaine, and wicked Age.*

No leſſe ſmarting then tickling.

A merriment whereby to make the wiſe to laugh, and fooles to be angry.

By BARNABE RICH Gentleman, and Seruant to the Kings moſt excellent Maieſty, this being the 26. *Booke of my owne writing.*

Malui me diuitem eſſe, quam vocari.

LONDON,
Printed for *Iohn Marriot*, and are to be ſould at his ſhop at the white Flower deluce neere Fetter Lane end in Fleetſtreete. 1617.

THE IRISH HUBBUB

OR

THE ENGLISH HUE AND CRY

TO THE RIGHT HONOVRABLE SIR OLIVER *Saint Iohn* Knight, Lord Deputy of IRELAND.

RIGHT HONOVRABLE:

FOR want of a better cloake whereby to ſhelter theſe indeauours of my vntutered penne, I haue borrowed an Iriſh Mantle.

I might haue clad them in a more glorious garment I confeſſe, that would haue made them more acceptable to the world, which graceth men now adaies, more for their outward ſhow, then for their inward vertue, but this habit wherein I haue now ſuted them, carrieth no ſhew of pride, and is fitteſt for them to trauell in: that hauing firſt in all reuerend and dutifull manner preſented themſelues to your honourable view; and with like humbleneſſe againe beſought your Lordſhips fauourable paſſport, and then to wander through the world, where they ſhall meete with men of diuers diſpoſitions; who ſeeing them come out of Ireland in this diſguiſed manner, hoping to heare ſome ſtrange newes, may entertaine them for a time, and how-

soeuer their expectation be answered, may suffer them to passe; some in respect of policy, some in respect of pitty, and some in respect of Piety.

The lines I send are like flowers that be of sundry smels pleasing and displeasing, according to the diuersity of mens complexions, if they offend any, I am sure they be such as doe know themselues to be faulty: perhaps they may displease some that are accounted to be worldly wise, but not any one at all that is truly reputed to be godly wise: and in this cause I would not sticke with Marcus Cato, *to stand to the censure of my most deprauer* Titus Gracchus *I haue grasped at abuse, yet vnder generalities, and haue aduentured at many matters, whereof some not altogether vnnecessary: Amongst some others that be more serious, I haue mixed measurable mirth. I haue beene somewhat curious with the Painter, to giue euery shape his perfect shadow: I haue presented altogether to your honourable view, to the end that at your leasure they might serue you to laugh at; for others, if they finde themselues agreeued, let them lumpe and loure, they shall but shew themselues to haue guilty consciences.*

If my ability were answerable to my good will, my seruice to your honour would stretch farre, in the meane time, pleaseth it your Lordship, to accept of his good intent, that liueth to doe you what seruice he may, and so will rest while he draweth breath,

Dublin the 14. of May 1617.

Your Lordships in all humble
and dutifull affection:

BARNABY RICH.

TO THE READER.

GEntlemen, my cuſtome is rather to lay mee downe to ſleepe, then to ſit idle: yet now to auoid both, I haue betaken my ſelfe to my pen. And therefore if the matters that I write of, fall out to be but of a drouſie diſpoſition, the wonder is not great. But he that ſhould keepe a reckoning how he ſpends his time, and would ſet downe an *Item* for thus many weekes, for thus many dayes ſpent in idleneſſe; and *Item* againe, for thus many houres, for thus many minutes conſumed in ſleepe; the Arithmetician that ſhould caſt vp the account, ſhould finde the totall ſumme amount to iuſt nothing. If theſe lines therefore proue to be any thing, they are better then either ſleepe, or idleneſſe.

I haue meant them well; and I hope I ſhall not need with the Painter, that taking vpon him to picture forth the formes of ſundry beaſts, ſo vnperfectly performed them, that he was driuen to write ouer their heads, *This is a Lion*, *This is an Elephant*, *This is an Vnicorne:* but what I haue aimed at, I haue gone ſo neere the marke, that although not leuelling at any mans priuate perſon, yet ſo directly expreſ-

ſing the condition of the time, that there is none (I thinke) to contradict it.

But wee are growne ſo wiſe and ſharpe-ſighted in reading other mens writings; that thoſe paſſages that are but meant and ſet downe in a generall manner, they will draw to ſuch particular conſtructions, as the Author himſelfe neuer ſo much as dreamt on.

They can poiſon euery mans labours with their lookes, and of euery line they can make a libell. But thou that art not partiall in iudgement, nor doeſt not beare a guiltie conſcience, iudge of theſe but as thou findeſt them true. And ſo fare-well.

TO

TO THE DISCREET READER.

THeſe harmeleſſe lines, that haue no ill intent,
I hope ſhall paſſe in mirth as they were meant:
I bring no ſtrained ſtuffe that might induce
A cloaked ſhift, or forge a coin'd excuſe.
What I intend, is but to make you ſport,
By telling truth, to pleaſe the wiſer ſort:
Truth is the marke that I haue aim'd at heere;
And I haue hit the white, and ſhot ſo neere,
That no deprauing tongue, nor wrangling ſprite,
Can wreſt awry what I haue forg'd ſo right.
For gald-backt Iades that ſtand in doubt or dread
Of being rub'd, let them forbeare to read.
I wiſh theſe lines to their approued wits,
Where reaſon rules, and wit with iudgement ſits:
Where vertue guides, and wiſdome ſwayes the minde,
Let theſe reade on, and cenſure as they finde.
And what it is that I haue aim'd at now,
The wiſe may iudge; for fooles I care not how.

FINIS.

B. R.

THE IRISH HVBBVB;

OR,

The Engliſh Hue *and Crie*.

THAT which in *England* we doe call the Hue and Crie, in *Ireland*, they doe call the *Hubbub*.

The intent of it was at the firſt, that when any Rebels or Theeues came to doe any robbery in the Country, they ſhould then raiſe the Crie, (which they call the *Hubbub*) thereby to giue notice to the Inhabitants round about, that they might combine and gather themſelues together in a maine ſtrength, eyther to recouer any prey that the theeues or Rebels had taken, or at the leaſt to make reſiſtance, in their owne defence, and as much as in them did lie, to ſaue the country from any further ſpoyle. *The Reaſon of the Hubbub.*

This was the firſt inſtitution of it, but they will now

raiſe the *Hubbub* vpon other ſlight occaſions. If a couple of drunkards doe chance to fall together by the eares in an Alehouſe, they will raiſe the *Hubbub*.

If a man being drunke, or howſoeuer otherwiſe diſtempered, doth fortune to ſtrike his wife, ſhee will raiſe the *Hubbub*.

If a maſter or a miſtreſſe doe but beat a ſeruant that hath well deſerued it, they will raiſe the *Hubbub*.

Of theſe Alarmes and Out-cries, wee haue ſometimes three or foure in a weeke, and that in *Dublin* it ſelfe, among the baſe and raſcall ſort of people: and as theſe *Hubbubs* are thus raiſed in caſes of anger and diſcontent, ſo they vſe to giue the *Hubbubs* againe in matters of ſport & merriment, ſometimes when they ſee a thing they doe admire or wonder at, but eſpecially they vſe that worde *Hubbub* when they are diſpoſed to ſcoffe or to mocke, as in times paſt they vſed to make great ſport to ſee an Engliſhman riding on a Mare. And there is not a people vnder the face of heauen, that will ſooner deride and mocke at any thing that is not in vſe and cuſtome among themſelues, then the Iriſh will doe.

Is it any wonder then that my ſelfe hauing had ſo long reſidence in that country, but that I ſhould be ſomething leaning and inclining to their maners and conditions, and to learne of them to mocke, and to giue the *Hubbub* to any thing that I ſee to be fooliſh, or worthy the laughing at.

And as the Iriſh are thus pleaſantly conceited to ieſt and to ſcoffe, when they finde occaſion, ſo they haue as great facility in weeping, as they haue in laughing, inſomuch that one of their owne writers *Rychard Stanihurſt* by name, a man of great eſteeme among the Iriſh, famed for his learning and for his wiſedome, they doe equall him with the ſeauen Sages of Greece, and doe think him worthy to be reputed for the eight wiſe man

It is truth, hee hath runne through diuers profeſſions, firſt, for a lying learned Hiſtoriographer, hee hath ſhewed

it

it in his Iriſh Chronicle.

After that he profeſſed Poetry, and among other Fictions, he tooke vpon him to tranſlate *Virgill*, and ſtript him out of a Veluet gowne, into a Fooles coate, out of a Latin Heroicall verſe, into an Engliſh riffe raffe.

After that, I knew him at *Antwerp*, and there he profeſſed Alchymy, and took vpon him to make Gold: from thence hee went to *Spaine*, and there hee became a Phyſition.

Now I vnderſtand hee is in the Low Countries about the Arch Duke, and is there become a Maſſing Prieſt, and hee that when he was at *Antwerpe* fayled of his cunning in making of Gold, hath now gotten a medicine whereby to make God (for ſuch is their blaſphemous opinion) and herein he ſheweth wonderfull skill, for as hee can make his God with a breath, ſo he can eat him vp againe at a bit, but he muſt needs be fat (I trow) that eats a God to his breakfaſt euery day when he liſt, but hee that can make a God himſelfe, may the better eat him: this God-eating *Stanyhurſt* in his hiſtory of Ireland maketh this report of his countrimen: They follow the dead Corps to the ground with houling and barbarous out-cries, pittifull in appearance, whereof (as he ſuppoſeth) grew this Prouerbe, *To weepe Iriſh.* *The Prouerbe of weeping Iriſh.*

My ſelfe am partly of his opinion, that (indeede) to weepe Iriſh, is to weepe at pleaſure, without eyther cauſe or griefe, when it is an vſuall matter amongſt them, vpon the buriall of their dead, to hire a company of women that for ſome ſmall recompence giuen them, they will follow the Corps, and furniſh out the cry (as Maſter *Stanyhurſt* hath ſaid) with ſuch houling and barbarous outcries, that he that ſhould but heare them, and did not know the ceremony, would rather thinke they did ſing then weepe.

I remember in the time of the *Deſmonds* warres, my ſelfe being an Officer of the field, I remained at *Lymricke* with certaine companies of Engliſh Souldiers, when in the houſe where I was lodged (in a morning very early) I was

Of the abſurdity of the Iriſh buriall a true ſtory.

awakened with a loud noyſe, ſtrange and hideous to hearken to, and ſending down my man to vnderſtand the matter, he found the goodwife (which was a widdow) accompanied with her owne maide ſeruants, and with ſome fiue or ſixe other ould Calyolies (as they call them which ſhee had gotten together) who ſeeing my man that offered to preaſe amongſt them, the good wife ſtilling the cry, and vnderſtanding his meſſage, returned mee vp this anſwere; that I ſhould lie ſtill and quiet my ſelfe, there was no harm amongſt them, but all was well, and they meant not long to trouble mee, but would make a quicke diſpatch of the buſineſſe they had in hand, and as ſhe promiſed, ſo ſhe performed; for as they began on a ſodaine to houle and to hollow, ſo they made an end againe at an inſtant, and were all as quiet and as merry as Ale and Cakes could make them, for at my comming downe, I found them drinking the one to the other as faſt as the Cup could paſſe and repaſſe with conuenient ſpeed, when demanding of the good wife what the myſtery of thoſe matters did tend vnto, that were ſo ſodainly falne from a vehement fit of weeping into ſo immediate a vaine of drinking: ſhe tould mee how that day twelue moneths, ſhee had buried her huſband, and that ſhee meant euery twelue moneths day (ſo long as ſhe was widdow) with thoſe and other ſuch lamentable cries to lament her husbands death. Such a brutiſh kinde of lamentation, as in the iudgement of any man that ſhould but heare, and did not know their cuſtome, would thinke it to be ſome prodigious preſagement prognoſticating ſome vnlucky or ill ſucceſſe, as they vſe to attribute to the houling of dogges, to the croaking of Rauens, and to the ſhrieking of Owles, fitter for Infidels and Barbarians, then to be in vſe and cuſtome among Chriſtians.

Some Engliſh women forget their Husbands in one fortnight, and are married againe in three weekes, & ſometimes ſooner.

And yet in *Dublin* it ſelfe there is not a corps carried to the buriall, which is not followed with this kinde of mourners, which you ſhall heare by their howling and their hallowing, but neuer ſee them to ſhed any teares. And

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from hence I thinke indeed ariſeth the prouerbe, *To weepe Iriſh*. So that it appeares how the *Iriſh* haue wit and diſcretion, both to weepe when they liſt, and to laugh at their pleaſure. And I am glad of it: for I will make a little bold to borrow ſome of their agilitie; yet not to weepe without a cauſe, for that were right to weepe *Iriſh*; but to laugh, and to giue the *Hubbub* when I ſee a cauſe, and neither to forbeare *Iriſh* nor *Engliſh*. If I ſhould weepe for any thing, it ſhould be for ſome madde conceited griefe: Like the woman, that when her husband was hanged on the fore-noone, ſhe fell a weeping in the after-noone, and did lament with ſuch vehement ſhewes of ſorrow, that her neighbours comming about her, began to exhort her to patience, telling her that ſhe was not the firſt woman that had had a husband hanged; and although the manner of his death were ſomewhat diſgracefull to the world, yet they wiſht her to play a wife womans part, and not to take ſuch griefe whereby to hurt her ſelfe for that which could not now be holpen: True, true indeed, anſwered this ſorrowfull woman, it cannot now be holpen, and I would be loth to hurt my ſelfe by playing too much the foole; neither doe I take this griefe for that my husband was hanged, but for that he was not hanged in a cleane ſhirt: if his linnen had beene cleanly about him, his hanging would neuer haue grieued mee.

By this we may ſee, when wee finde a woman weeping, it is not ſtraight to be diſcerned from whence her griefe proceedeth. But mee thinkes if our women in this age were but halfe ſo kinde to their husbands as this poore woman ſhewed her ſelfe to be, that woman might weepe with great griefe and anguiſh, that had not her husband hanged, and not only in a cleane ſhirt on his backe, but likewiſe with a yellow ſtarcht band about his necke. But wee may ſee the loue betweene man and wife begins to grow cold, and tis out of faſhion now adayes to weepe, no not ſo much as for our ſinnes.

The lamentable teares of *Heraclitus*, bemoaning the vanities of his time, were now out of ſeaſon : who would regard them ? I thinke it therefore better to laugh with *Democritus* ; for a little mirth (they ſay) is worth a great deale of ſorrow. But I thinke there be ſome will be angry if they be laughed at ; and howſoeuer they incline themſelues to follow the fooles faſhion, yet they will not bee mockt. But I will come ouer theſe fellowes with a prouerbe that many yeeres agoe I brought out of *France*, and thus followes the text : *He that will make himſelfe a ſheepe, it is no matter though the Wolues doe eat him :* and why ſhould it not likewiſe follow, *He that will make himſelfe a foole, it is no matter who laughs at him ?*

I cannot thinke that ſince the firſt creation the world euer afforded ſo many monſters of men, nor ſo few modeſt women, as at this preſent. And hee that writes with an vpright conſcience, muſt not flatter : and he that doth behold the deformed vanities that are euery day hatched vp, and brought to be in faſhion, cannot chuſe but laugh. Now if any one be angry at my plaine ſpeeches, I know he wants either wit, or honeſtie ; and then it ſhall but augment my ſport, and make me to laugh the faſter : for I am ſure there is no man that is not an enemie to his owne diſcretion, but will thinke I haue ſpoken truth ; and there is no good man but will approue what is iuſt.

Now for women, I know there be a number as well of old as young, that are both wiſe and vertuous, that knowing themſelues to be free from all detection, will neuer be offended with mine honeſt meaning : and as I loue and honour thoſe that be good, ſo I neuer meant to pleaſe thoſe that be ill.

If I be offenſiue to any queazie ſtomacke, it rather proceedeth from ſome diſtempered humours in the party ſo offended, then of any fault of mine.

May wee not a little ſcoffe at thoſe, that doe nothing elſe themſelues but make a ſcoffe at vertue ? Is not the world

world come to that paſſe, that men doe rather glory in their ſinnes, then either ſeeke to reforme, or to ſhew any ſignes of ſorrow?

Name me but the drunkard, that ouer night hath beene carried like a beaſt to his bed, that is aſhamed of it the next morning, but is rather ready to laugh at it, and to fall to his draffe againe afreſh. *Drunkards are the Diuels ſops.*

Is it not ſo with the adulterer, that doth take greater pleaſure in the vaunting of his adulteries, then hee did in the acting? Looke amongſt all ſorts of ſinners: doe they not reioyce in their abominations, and make themſelues merry with their owne iniquities? *Adulterers are wicked theeues.*

Is not the man that feareth God become a laughing ſtocke to thoſe vaſſals of vice and villanie?

The proud peacocke, hee lookes aſquint at him that doth not ſhine in ſilke, and gliſter all in gold.

The drunken ſwad, he makes a wry mouth at him that will not be once a weeke drunke for good fellowſhip.

The blaſphemous wretch accounts him for a Mecocke that cannot ſweare voluntary, and laſh out for euery word an oath.

The vicious lecher will call him Puritan, that will not beare him company to a Baudy houſe.

The knowne harlot, that liues in daily adulterie, will not ſticke to ſhoulder the honeſt woman, that was neuer detected, and will ſtriue with her for place and precedence. Vice doth ſo guard it ſelfe by tyrannie, that no body dares open his lips to reprehend it.

It is our ſinnes then that haue raiſed the *Hubbub*: the crie is vp, and it is become ſo loud and ſhrill, that it hath pierced the clouds, it hath aſpired the heauens, and it hath approched the preſence chamber of God.

But I thanke God for it, I am not ſo madde, to thinke that I am able to terrifie thoſe with my words, that the threatnings pronounced by Gods owne mouth cannot make afraid; when our Preachers may crie out till their throats

throats be ſore, denouncing Gods vengeance againſt ſinne and wickedneſſe, are rather derided then beleeued.

What follie were it in mee then, to preſume to induce thoſe to the feare of God, that I thinke haue no regard neither to God nor the deuill; that doe liue as though there were neither reward in heauen, nor puniſhment in hell; that doe demeane themſelues, not as though they were ignorant of God, but as though they did doe their vttermoſt to deſpight him?

The world is now too farre ſpent, to looke for either grace or goodneſſe vpon the earth; and the ſinnes of this age are growne ſo proud, that they are paſt all reformation.

Were it not better for mee then to laugh than to weepe, and for companies ſake to be merry, and to ſport at their follies, that I thinke are priuiledged by Letters Patents from hell, to follow their owne luſts and pleaſures, and to feed themſelues fat for the deuils owne tooth?

And now to beginne my ſport, I cannot chuſe but giue the *Hubbub*, when I meet ſo many of my young Maſters paſſing thorow the ſtreets, attired ſo like Strumpets, trickt vp in the Harlots trimme, for all the world like a Seamſters maid new come out of the *Royall Exchange*. Mee thinks they ſhould not ſweare an oath but by Gods daintie: they are not worthy to carry the name of Men, that are ſo farre in loue with their owne deformities, as I thinke of myconſcience if the ſoules of the deceaſed might looke down from the heauens to behold the things that are done heere vpon the earth, there be a number of Parents that would be aſhamed to ſee the vanities of their owne children, how farre they are eſtranged, both in forme, faſhion, and condition, from the diſcipline of vertue, and the precepts which they themſelues had beene educated and trained vp in. Our mindes are effeminated, our martiall exerciſes and diſciplines of warre, are turned into womaniſh pleaſures and delights: wee haue conuerted the coller of

ſteele

ſteele to a yellow-ſtarched-band, the launce to a tobacco-pipe, the arming ſword and gantlet, to a paire of perfumed gloues; wee are fitter for a coach then for a campe, and our young Gallants are now become ſo wiſe in their owne conceits, that they will take vpon them to know all things, that doe not yet know themſelues; and that which in former ages would haue been accounted for a noyſome and a malipert kinde of ſaucineſſe, that they aſcribe to proceed from the viuacity and quickneſſe of wit: but hee that ſhould behold their courting complements when they be in company amongſt women, could not chuſe but laugh and giue the *Hubbub*.

They thinke it is better warring in a womans lappe.

They are ſo vaine to ſee to, ſo fooliſh in their words, and they haue ſo many diſtracted Ingins of action, as would ſooner turne a wiſe womans ſtomake, then winne her loue.

Parents doe well in being carefull to leaue their Heires large reuenues, for the moſt in number amongſt them would neuer be able to liue by their wits; their greateſt ſtudie is but to follow pride and pleaſure; and this is it that fils the world ſo full of fooles.

Gentlemen were wont to bring vp their Heires in the knowledge of Arts, and literature, it now ſufficeth if hee can but write his owne name in a Mercers booke, put his hand to an Obligation, or to a bill of bargaine and ſale, this is learning enough for a Gentleman in theſe daies.

Nor I cannot ſee but that he that would ſeeme to haue moſt knowledge, doth ſhew (indeed) to haue leaſt grace, nor they let not (ſo farre as I can perceiue) for being the more learned, to bee any whit the leſſe fooliſh: the time hath beene a man would haue been aſhamed to haue beg'd a recompence, but for ſome ſpeciall ſeruice performed for his Prince or Countrey, but now, for the drinking of a Health, for the lighting of a Tobacco-pipe, or for their laying of a Scene, to acte a peece of villany.

We buy Titles of honour with gold, that our Prede-

Offices are gotten by flattery, and begged for no desert at all.

Honestie stands at the gate and knocks, and bribery enters in.

cessors purchased with vertue, and wherefore but to bedurty a Dignitie, to maintaine pride, and to seeke precedencie: the time hath beene that Honours and dignities were giuen not to the rich, but to the honest; and they were well punished, that would seeke by money to oppresse vertue, that would first seeke by oppression, by extortion, and by the ruines of the common-wealth to gather riches, and then (distrusting their owne vertues) haue no other meanes whereby to aduance themselues, and to take place of those that were their betters borne, but by corruption and giuing rewards.

It hath euer beene a thing detested amongst the multitude, to see an vnworthy person that either inclined to Pride, to Couetousnesse, to Oppression, or to such other like, to be aduanced, either to Honour, or Dignitie.

Their high Titles may sometimes augment their reputations, seldome times either to mend their manners, or to benefit the common-wealth; yet we must needes confesse them to be honestly come by, that are so dearely and truely paide for, but yet all things well considered, it is but money ill laide out to purchase a Dignitie, wherby to runne the Buyer into infamie.

I will not meddle with the Nobilitie of this age, that are well knowne to be nobly descended as well from auncient as from honourable families, yet there hath beene some others, that would faine haue runne currant for six shillings eight pence sterling, that if they had beene brought to the Ballance, would haue beene found too light by a great deale more then the common allowance of two graines; but if they had beene tried by the Touch, or brought to the Test, we might haue sworne, that all was not gold that did glister.

We do read that in former ages, this insatiate desire of Honour, was so bridled and curbed, that these oppressing practises were well enough preuented, and so circumspectly looked into, that no ambitious person (contrary

to

to the rules of honeſtie) ſhould either by bribery, or any other manner of corruption, aſpire either to Office or Dignitie.

I could now laugh till my belly did ake, but for angring of my Lady, to ſee ſo many Madonas percht vp that we are not able to know a Lady from a Landres, wee can not diſtinguiſh between thoſe women that be of Honour from thoſe that are but baſe in parentage, whoſe beſt bringing vp hath beene in waſhing, in ſtarching, in ſcraping of trenchers, in filling the pot, yet not croſſe the ſtreets but in a Coach.

They will ride in a couch though it bee to a baudy houſe and the footman keepes ſentinell at the doore.

She that treades vpon the ground, or walkes on foote but the length of a paire of Butts, ſhe muſt haue a ſupporter, ſome luſty young Stallion muſt lead her by the arme, or ſhe cannot go.

Now of mine honeſtie (foole that I am to ſweare) when I my ſelfe was young, and ſhould haue been ſeene in ſuch ſort, to paſſe through the ſtreetes leading a young woman, they would haue thought I had been conducting of her to ſome Baudy-houſe.

But ſhould I ſpeake of women in generall (I will not medle with Ladies of Honour) and I know amongſt the reſt, there be a number as well of old as young, that are both wiſe and vertuous (who knowing themſelues to bee free from all detection) will neuer be offended with mee for ſpeaking the truth, and as I loue and honour thoſe women that be good, ſo I neuer care to pleaſe thoſe other that be ill. I know againe there be a number that (of my conſcience) are more honeſt then they themſelues doe make ſhew to be, that a man would thinke by their outward appearance, they had made porte ſale both of vertue and honeſtie, or what vertue or honeſtie they haue they doe conceale, but for their vices, they are ſet to open ſhew.

And doth not this deſerue the *Hubbub*, to ſee one of theſe old antiquities, I meane a woman that is ſo far ſpent

in yeeres that ſhe is ready for the graue, and more wiſedome for her to prouide her ſelfe a winding Sheete, then to ſute her ſelfe in coloured ſilkes, in gaudy attires, to couer her hoary ſcalpe, with a curld-perewigge, and to looke out euery day for new faſhions.

When I ſee ſuch a Beldame (that is paſt child-bearing) to be thus youthfully diſpoſed, it puts me in minde of the Prouerbe, that our old Horſe would haue a new Saddle. And what is become of that modeſtie that was wont to be amongſt young women, when Maidens doe now grow faſter into impudency and audacious boldneſſe, then they doe into yeeres or vertuous indeauours; when ſhee that as well in her Aparell as in her behauiour doth ſhew her ſelfe to be moſt Maſculine, doth then thinke her ſelfe to be beſt in faſhion.

Are not our young women in this age trained vp from their very infancie to bee as bould, as inſolent, and as ſhameleſſe, as either Ruffian or Rooring-boy? If they be once paſt fifteene yeeres of age, if their parents will not giue them Husbands, they will prouide themſelues of Paramours.

They were wont to bee brought vp in honeſt and vertuous exerciſes, now in wanton idleneſſe, in impudent & immodeſt boldneſſe.

Theſe be fit for the Italian ſtues, not for any honeſt mans wife.

She that is tongued like a Lawyer in the Tearme time, that neuer ſpeakes but for profit, ſhee that can daunce a ſynquepaace aboue ground, ſo loftie that a man may ſee her ſilken-garter: ſhe that can both laugh and weepe Iriſh: ſhe that can ſing Come Tit me, Come Tat me: ſhee that can play Ladies loue Luſty Lads, on the Voyall de Gambo: ſhe that hath beene brought vp in the knowledge of tongues, & can ſpeak good Rame Ally; ſhe that can learne faſteſt to forget ſhame: Why this is a Minion for a mans tooth; ſhe is fit to be made a childe-bearing woman: there is nothing ſo much indeuoured amongſt women as to blaze and ſet forth their Beauties, and to this purpoſe they haue

haue deuiſed many artificiall helps to ſet it forth. And becauſe to haue many Louers to be ſtill hanging about them, which they ſuppoſe to be a teſtimonie of this their borrowed beauty (the rather to intice and draw them in) they runne into behauiours of little modeſtie: ſo demeaning themſelues with ſuch wanton countenances, and ſhameles geſtures, that they doe manifeſtly make offer, (and ſometimes doe giue themſelues for a prey) to thoſe men that are of a baſe and vicious diſpoſition, that will accept and ioyne iſſue with them, till they begin to long for greene plummes, and then they will as quickly abhorre them, as they made ſhow ſodainely to loue them, and then hee leaues her fit to ſerue a brothell houſe, vnleſſe ſome baſe-minded groome (as I know ſome ſuch there be) will take her for a wife, and can be contented to liue by his wiues bringings in; and theſe be they that do helpe to repleniſh the world with Harlots. *Crackt Chamber-maide:.*

Shee that hath borne a baſtard to a man of note, ſhee thinkes it to be no blemiſh at all to her reputation, nay, ſhee thinkes the better of her ſelfe: I remember I haue read in a French hiſtorie of a Duke of Guyſe, that was well knowne to keepe Monſieur Granduyles wife, who was a Gentleman of great eſtate, and likewiſe deſcended from an honorable Familie, who after he was dead, there grew ſome queſtion of his wiues children, whether they were legitimate, and begotten by her husband, or baſtards to the Duke of Guyſe, for ſo the moſt of them were ſuppoſed; the eldeſt ſonne proteſted with a vehement oath, that he had rather be accounted the noble Duke of Guyſes baſtard, then to be reputed cuckold Granduyles ſonne, and in this humor he forſooke his inheritance, and left it to his yonger brother.

Now (of my conſcience) a number of our gallant girles in theſe daies, be of the ſame diſpoſition, they had rather be accounted an harlot to ſome great perſonage, then an honeſt mans wife. And all things conſidered, they are

partly to be excuſed, when ſuch harlots ſhall bee better grac't, then the woman that is honeſt, and my Lady will take her vp into her owne Coach, when Chaſtitie ſhall trudge on foote and be little cared for.

Beauty that is ioyned with honeſtie is out of requeſt, who doth regard it? and a man were better to ſlander an honeſt woman, than to ſpeake truth of a harlot.

We may call a ſcold, a ſcold, and it may paſſe without any great perill; but we cannot call a whore, a whore, but with danger, for if ſhee be able to put on a ſilken outſide, & to fee a Proctor in the Commiſſaries Court, though ſhe be a knowne ſtrumpet by the report of all her neighbors, yet we muſt not call her whore, vnleſſe we be able to bring two other eye-witneſſes: and ſhee that is ſo open in her buſines, that ſhee will haue two or three payre of eyes to looke vpon her, is fitter for a Cart, then ſhee is for a Coach.

Well, bleſſing of his heart yet, that would ſay, *Thought was free*: and when I ſee a woman with a painted face, with a pouldred perywig, her breaſts laid open, her ſtomacke naked, almoſt downe to her nauell, to ſpeake truly, I know not what to thinke, but let her be as honeſt as ſhee liſt, theſe are but like Tauerne ſignes, that are hanged out but to call in cuſtomers, and they are indeed, the *Forerunners of adulterie*: And if ſhee be honeſt that thus ſetteth her ſelfe to the ſhow, yet it hath been queſtioned, whether chaſtitie ioyned with vanitie, doth merit any commendations or nay: but this is without all queſtion, that this ouer-much affected folly, doth liue with no leſſe ſuſpected honeſtie: ſhee is but an ill huſwife therefore of hir owne credit, that will bring it into a vulgar conſtruction: but as the mouth of Wiſdome hath auowed, that *A wiſe married wife is her huſbands glory*, ſo it were much better for a mans owne credit to marry a wiſe harlot, then a fooliſh honeſt woman: A wiſe harlot, that can ſo ſhelter her eſcapes with ſuch diſcretion, that the world ſhall neither

ſee

ſee nor wonder at it; then a fooliſh honeſt woman, who although ſhe be honeſt of her body, yet in her attire and outward ſhow, euery man doth thinke her to be a harlot. Nature hath not ordayned all women to be wiſe, there muſt be ſome vaine, if it be but to fit the humors of thoſe men that are no leſſe fond and fooliſh. And as there be in women ſundry kinds of allurements, ſo there be in men as many ſeuerall deſires: for as ſome doe fancie thoſe women that bee gawdy and gariſh in their apparell, and therewithall ſo lauiſh of their eyes, words, and geſtures, that they doe promiſe eaſily to be wonne, and doe giue a luſtfull hope to the beholders: ſo another luſteth after hir that can ſeaſon her beauty with a ſharpnes of wit, and hath arte and skill to hide a thouſand crafts and ſubtleties, vnder a ſmooth tongue.

Some are ſeene to doate vpon thoſe women, that can accompanie their beauties with coy countenances, and ſcornefull words, that hideth not her thoughts, but careleſly ſpeaketh what ſhee thinkes.

But the man that is wiſe intyrely loueth her, that is honeſt, ſober, modeſt, that ſo tempereth her ſelfe in all her demeanors; that vertue hath ſeemed to ſettle her ſelfe in her lookes and countenances, and that the graces are there heaped together, like a pleaſant poſie, compact and made of many flowers, and that of the moſt faire and excellent in the garden: but where in Gods name ſhould a man go ſeeke for ſuch a wife, I thinke in *Moores Eutopia*, or in *Terra incognita*, an Iland neuer found.

Or what is become of that Age, when ſimple beauty without any helpe of Painters Art, was beſt beſeeming an honeſt woman, when baſhfull modeſty incloſed in a womans breſt, was the beſt lure whereby to induce honorable reputation.

They were then beloued of the wiſe, of the vertuous, of the learned; but now by the vaine, by the lewd, and by thoſe Hermaphrodites that are not worthy

the

the name of men, and therefore to ſpeake truly, not worthy of honeſt wiues.

What ſhould a vaine phantaſticke doe with a wiſe woman, no, ſhee that hath her face painted with white and red, ſhee that hath her bands ſtarched with blew and yellow, ſhee that in ſtead of a plume of Fethers, can decke his Coxcombe with a paire of hornes, ſhee that can ſympathize with him in his owne folly, ſhe is fit for him, there is neither pot broken nor water ſpilt betweene them, there will be a good accordance, it were pitty the Banes ſhould be forbidden.

We were wont to ſay, it was a wiſe childe that did know the owne Father, but now we may ſay, it is a wiſe Father that doth know his owne childe. I proteſt, I do not know a diſhoneſt woman in England, nor in Ireland, of mine owne experience, but if we may giue credit to reports, or beleeue what they themſelues doe make ſhow to be by their outward appearance, there were neuer ſo many, and the trade is become to be ſo vniuerſall, that they cannot thriue the one by the other: their gettings doe but ſerue to ſhift off the time, till they become to be ſome foure or fiue and thirty yeares of Age, and then if they doe not turne Bawde, they muſt either be turned into ſome Hoſpitall, or end the reſt of her life in a Spittle.

But this plenty of Harlots hath done ſome good in the Common-wealth, it hath much abated the price of Bawdery; for now a whoremonger may haue his pot of Ale, his pipe of Tobacco, and his pocky whore, and all for his three pence, and that almoſt in euery by-Lane. A happy thing for poore Knights, that the market is thus beaten downe; for one of theſe high prizde Harlots, that muſt haue her ſilken gownes, her garded petycoates, her wrought ſmocks, her needle-worke edgings, her powldred perywigs, and her coſtly Caates, ſhe is able to vndoe a whole halfe dozen of Knights, one after another.

Shee will make him to ſpend his Reuenues, to ſell his land,

land, to disinherit his posteritie, and his whole estate to be euer more doubtfull, and still in danger of burning.

Not the burning of stubble, but of his studies.

Shee will leaue him so weake in his purse, and so feeble of his body, that the soueraintie of his Tobacco, will neuer be able to cure him.

I cannot tell how I should passe ouer these matters without giuing the *Hubbub*: but let vs now looke into the apparell that is vsed, and that as well by men, as by women.

There is nothing whereby a man may more readily iudge of the inward disposition of the minde, then by the outward show of Apparell. Our words, our behauiours, and our outward attires, they are all tongues to proclaime the inward disposition, either of men or women: for there is no doubt but that a phantasticall attyre, is a plaine confirmation of a phantastique minde.

But if I had as many mouthes, as *Argus* had eyes, I should yet want words to expresse the foolery of new fashions, the only cloake to patronize the frantique humors of this madding age, is the multitude of madde men that doth vse them, which now by custome are growne so familiar, being practised by the multitude, that if they were acted but by a few in number (I thinke) that if they themselues did but stand by to behold them, they would account them to be worse then madde, that did so much affect them: but yet in this deformitie of fashions, it is commonly seene, that wise men doe sometimes follow fooles.

But of all occupations, I will blesse my selfe from being a Taylor, especially to any of those of the decayed Order: for when the Taylor hath spent his wits to fit him in the new fashion, which he must fetch from France, Flanders, Italie, Spaine, and that he hath showne his skill in cutting, pressing, printing, racing, garding, and stitching, yet hee sweares he hath spoyld his garment: And I cannot chuse but laugh, to thinke how the poore Taylor must indure to be call'd Rogue, Rascall, Foole, Asse, Prickloose, Botcher,

Bungler, and to ſuffer the worſhipfull Knight Sir *Giles Gooſecappe*, to rage, to raile, and to ſweare that his garment is marred, he hath cut it too long, too ſhort, too wide, too ſtreight, and he muſt be contented to indure all, and glad to get him home with his bill in his pocket, not daring to aske his money. For a womans Taylor, the beſt way to pleaſe my Lady, is to haue ſome intereſt in her Chamber-maide.

It would bee tedious to ſet downe what meanes hath beene vſed to draw in money for the ſupply of wares, what great ſummes of money hath beene raiſed from the pride and exceſſe that hath beene vſed as well by men, as by women, in their garded garments, their coloured ſilkes, their gould and ſiluer lace, and their ſuch other ſuperfluities: if theſe exactions were now looked after, I thinke it would draw deepe, when cloath of Gould is thought too ſimple, vnleſſe it be ornifed with ſome rich imbroydery, either of gold or Pearle, for otherwiſe, he that his Fathers beſt coat was but of home-ſpunne Cloath, doth diſdain to weare it.

Pride is now become the mother of deuotion; for it driueth a number to Church, that goe thither more to ſhew their brauery, and to ſeeke precedence, then they doe to ſerue God. The Sabboth day, which the Almightie himſelfe hath commanded eſpecially to be kept holy, that day aboue all the reſt is moſt prophaned, and God is more diſhonoured with this monſtrous ſinne of pride vpon the Sabboth day, then he was when *Lucifer* was firſt depriued from the ioyes of heauen.

If wee keepe our doores ſhut vp during the time of the Sermon, wee thinke wee haue done enough. And there is a prouident care had (if it were as carefully obſerued) that no Victualler in the time of diuine Seruice ſhould retaine in his houſe any drinking or diſordered company.

Doe but now finde mee out the Tauerne, the Inne, or the Ale-houſe, where God is more diſhonoured on the Sabboth day, then he is in the Church it ſelfe, and then at

that very time whileſt the Preacher is in the Pulpit.

Looke but vpon the abominable pride that is there to be ſeene, and thou wilt ſay it is fitter to prophane the Temple, then to doe God honour; and as it were in deſpight of Religion, to attire and pranke vp our ſelues in that pompe and exceſſiue pride, as were fitter for a Brothell-houſe, then for the houſe of God. *O damned pride a maine ſtep to hell.*

Or I would not be thought to be too generall in my words, for God defend but there ſhould be many good and godly diſpoſed perſons that doe frequent the Church, that are no leſſe zealouſly inclined then godly deuoted: yet hee that ſhould duly conſider of the exceſſe that is vſed in ſuperfluous vanities, would rather iudge them to be the marks and monuments of a people that neuer heard of God, then to be in vſe and cuſtome amongſt Chriſtians when they bee ſeruing of their God.

Wee goe to Church indeed vpon the Sabboth, and we ſay it is to ſeeke Chriſt, but it is to ſeeke precedence, to diſpute of dignities, to ſtriue for places, to contend who ſhall goe before, and who ſhall follow after, and therefore to mocke Chriſt rather then to ſeeke him.

Chriſt is to be ſought in lowlineſſe of heart and humbleneſſe of minde: wee muſt ſeeke him in feare and trembling, in mourning garments, lamenting and bewailing our ſinnes: and therefore let thoſe counterfet Hypocrites chuſe whether they will be angry or pleaſed, for I will laugh at them, and giue them the *Hubbub* too, that will ſay they goe to ſeeke Chriſt in pride and preſumption.

We reade in the holy Scriptures of three wiſe men that came to ſeeke Chriſt (the Papiſts would haue them to bee three Kings) but did they come in any pompe or pride to ſeeke him? It is written, they gaue him gifts, Gold, Frankincenſe, and Myrrh: and this by the opinion of the moſt learned Diuines was preordained by God himſelfe to releeue the neceſſitie of *Ioſeph* and *Mary*, who were then preſently to flie into *Egypt* for the ſafetie of the childe *Ieſus*,

The humility of God children.

ſus, whom *Herod* did ſeeke to murder.

We doe reade of *Zaccheus*, that came to ſeeke Chriſt, and he was driuen to climbe a figge-tree, but to get a ſight of him: the text ſaith he was rich, but his apparell could not be ſumptuous, that was fit to climbe a tree.

We reade againe of the Virgin *Mary* her ſelfe, that for three dayes together had ſought Chriſt, whom in the end ſhe found amongſt the Doctors in the Temple: but doe you thinke ſhe rode all this while in a Coach, that ſhe went thus to ſeeke him?

Chriſt himſelfe came to ſeeke vs when wee were loſt, nay when we had loſt our ſelues, and were ſold vnder ſin: but when he came to ſeeke vs, and to ſaue the world, did he ſhine in ſilke, or gliſter in gold?

How is this world changed? We cannot now goe to ſeeke Chriſt, but we muſt be clad in ſilke, in ſattin, in veluet, in cloth of ſiluer, in cloth of gold. Euery vnworthy Madam, that her mother hath trudged many a mile on foot to goe to market, ſhe cannot now goe to Church but in a Coach, if it be but the length of a Bowling-Alley.

The ſixe daies that God hath left vnto vs to follow our worldly buſineſſes, we miſpend them with many foule abuſes; but the Sabbath day, that wee reſerue onely to ſhew our pride.

Thus vnder the pretence of going to Church to ſerue God, we goe to Church to mocke God, and our comming home from the Sermon, doth rather ſhew vs to be returned from the celebration of thoſe filthy ceremonies which in the ould time were ſolemnized in Rome to the honour of *Flora*, then to come like Chriſtians with any ſigne of repentance, or ſhew in amendment of life. Wee goe to Church as we vſe to take Tobacco, more for cuſtome and good companies ſake, then for any good it doth vs.

Could wee but now marke what paſſe this age of ours is growne vnto: this age of ours, Hay, that doth make ſo great ſhew to profeſſe Chriſtianity: wee are all now for

pride

pride and pleaſure, but let vs take heed; for pleaſure is but the forerunner of miſery and paine, and pride that hath depriued the Angells from the ioyes of Heauen, is now growne ſo ſtately, that ſhe muſt haue her ſwindge, ſhe will not be reproued.

Vertue cannot indure to be pent vp in the mindes eyther of men or women, that doth ſo farr exceed and ſuperabound in vanities.

Amongſt thoſe things that our Anceſtors did euer obſerue as notes whereby to know a harlot, there was none more ſpeciall then the gaudy and gariſh garments.

Salomon againe, he ſetteth downe the bould audacious woman to be a bird of the ſame wing; then what ſhall wee ſay to hir that carries all theſe markes about her, that is both light and vaine in her apparell, & that is both impudent and ſhameleſſe in her demeanour: this woman hath loſt her euidence, and ſhee hath nothing to ſhew for her honeſty.

There is mention made of a Canon, whereby it was ordained, that if a woman had paſſed through the ſtreets attired like a harlot, howſoeuer ſhe had beene wronged by any man, or violently aſſailed, ſhee ſhould haue had no aduantage againſt him by Law. Me thinks it were good therefore, and as well for men as for women, to determine with themſelues how they would be accounted, and ſo to ſute themſelues in their apparell accordingly.

Let men ſhow themſelues to be like men, that doe now ſhew themſelues like women, to looke like Maid-marrian in a Morrice dance, fitter for a Sempſters ſhoppe, then to fight for a Country.

Our nicetie hath brought into obliuion, the examples left vnto vs by our aunceſtors, they vſed none of this tricking, and this trimming vp of themſelues, this frizling of haire, this curling of lockes, this ſtarching with blew, with yellow, and with all the colours in the Rainebow, their beſt painting-ſtuffe was duſt well tempered with ſweat, the

true monument of Trauell, of Labour, of Induſtry, and of Action.

Now for women, ſhe that powders her Perriwigs, ſhee that paints her Face, ſhe that layes open her breaſts, ſhee that beſpots her ſelfe with patches, and layes her ſelfe naked, ſhamefull to thinke on, ſhe that diſguiſeth and deformeth her ſelfe euery day with new faſhions, if this Women be honeſt, wherefore ſhould ſhe doe theſe things, vnleſſe of purpoſe, becauſe ſhee would be thought to bee a harlot, but if the woman that doth thus diſguiſe her ſelfe doth not want a little honeſty, I am ſure ſhe wants a great deale of wit.

Their excuſe is, if we ſhould not follow the faſhiõ, none would regard vs. So they goe to hell for faſhions ſake, they care not.

Theſe vanities of vanities, what are they elſe but the traps and traines of hell? and whilſt the body is thus pranked vp in pride, the poore ſoule goes thred-bare, and being made play-fellow with the bodies wantonneſſe, ſhe neuer feeleth her owne euill, but that euill onely which the body indureth.

But alas, how few are there now left to tell the vpright and plaine dealing of our anceſtors, what care they had of the common good, how prouident they were to reforme this ouer-exceeding vanities; but how few are there now that would eyther hearken or regard it, or would eyther preſident or follow their examples?

Or what ſhall become of after ages? What example of goodneſſe ſhall wee leaue to our poſteritie? The younger ſort can but learn by tradition, what they receiue by example from their Elders: & what can they heare or ſee eyther at home or abroad, that is not altogether vain or vnlawful? And beſides the forwardneſſe of their owne natures which ſtill are ready to all impiety: they haue within doores the examples of their Parents to encourage them, that doe thinke the readieſt way to preferre their children (but eſpecially their daughters) is to bring them vp in inſolencie and impudent bouldneſſe. And how is it poſſible that the daughter ſhould bee chaſt, that is not able to number her

Wee ſeldome ſee grapes of thornes

mothers

mothers fooleries, nor to caſt a true account of all her vanities, ſometimes perhaps of her adulteries.

If men ſhould but degenerate from the rules of vertue as faſt the next age, as they haue done but within the compaſſe of our owne memories, they that ſhould liue to ſee it, may bid adieu to all vertue and honeſtie.

Democritus made himſelfe merry with the follies of his time, but he could not haue halfe the ſport to laugh at, that our Age now affordeth; the ſinnes of thoſe times were but dull, dumpiſh, drouſie; they were not halfe ſo quicke ſpirited as now, that are become to be more capering, more actiue, more nimble, and farre exceeding in agilitie, ouer they were in former Ages.

When *Alexander* kill'd his *Clytus*, Drunkennes would rather haue drawne teares from *Heraclytus*, then laughter from *Democrytus*; but it is now become to be more familiar, more conuerſant, more ſociable, and drunkennes is now a continuall company-keeper in euery Tauerne, in euery Inne, and in euery Alehouſe.

A drunkards life is moſt wretched, and his end is commonly moſt fearefull and damnable, as 9 in one Shire haue made a lamentable example, this yeare 1617.

But the baſe brutes that doe frequent theſe places, are not worthy the laughing at, I will therefore goe ſeeke out better company.

There is no Feaſtings, no Banquetings, no merry meetings, but if it be not ſolemnized with a company of drunken ſots, that before they be ready to ſay grace after meate, if ſome of them be not carried away drunke to their beds, the coſt is but caſt away, it is not worthy to be called a feaſt. In former ages, they had no conceits whereby to draw on Drunkennes, their beſt was, I drinke to you, and I pledge yee; till at length ſome ſhallow witted drunkard found out the Carouſe, which ſhortly after was turned into a hearty draught: but now it is ingined to the drinking of a health, an invention of that worth and worthineſſe, as it is pitty, the firſt Founder was not hanged, that wee might haue found out his name in the ancient record of the hangmans Regiſter.

He that firſt inuented that vſe of drinking healths, had his braines beat out with a pottle pot: a moſt iuſt end for inventers of ſuch notorious abuſes. And many in pledging of Healths haue ended their liues preſently, as example lately in London.

The inſtitution in drinking of a Health, is full of ceremonie, and obſerued by Tradition, as the Papiſts doe their prayinig to Saints.

He that begins the Health, hath his preſcribed orders: firſt vncouering his head, he takes a full cup in his hand, and ſetling his countenance with a graue aſpect, he craues for audience: ſilence being once obtained, hee begins to breath out the name, peraduenture, of ſome Honorable Perſonage, that is worthy of a better regard, then to haue his name polluted, at ſo vnfitting a time, amongſt a company of Drunkards, but his Health is drunke to, and hee that pledgeth, muſt likewiſe of with his Cap, kiſſe his fingers, and bowing himſelfe in ſigne of a reuerent acceptance; when the Leader ſees his Follower thus prepared, he ſoupes vp his broath, turnes the bottome of the Cuppe vpward, and in oſtentation of his dexteritie, giues the cup a phylip, to make it cry *Tynge*. And thus the firſt Scene is acted.

The cup being newly repleniſhed to the breadth of a haire, he that is the pledger muſt now begin his part, and thus it goes round throughout the whole company, prouided alwaies by a Canon ſet downe by the firſt Founder, there muſt be three at the leaſt ſtill vncouered, till the Health hath had the full paſſage: which is no ſooner ended, but another begins againe, and he drinkes a Health, to his *Lady of little worth*, or peraduenture to his *light heel'd miſtris*.

By theſe drunken deuiſes, God is diſhonored, and that loue which in thoſe drunken fits they pretend to any man, to be deteſted and abhorred; yea the prayers that a drunkard maketh vnto God, are rather to be derided, then beleeued; but the woman they would ſeeme ſo to honor by drinking her Health, is thereby diſhonored, diſgraced and diſcredited; for Drunkards are ſeldome ſeene to reuerence any woman, either for hir virtue, or for hir honeſtie, but are more apt to ſlander thoſe that neuer deſerued it.

I would I had now a Chaire with a backe, and a ſoft cuſhion, that I might ſet me downe to laugh at the whoremaſter, but eſpecially at him that they call *Senex Fornicator*, an old Fiſhmonger, that many yeares ſince ingroſt the French pox, the which although he ſometimes vſeth to vent in ſecret amongſt his friends; yet he will not ſo diſfurniſh himſelfe, but that he will reſerue ſufficient for his owne ſtore, and the rather to conceale his commoditie, in priuate, and would not haue it to be openly knowne, hee ſhelters them vnder ſtrange deuiſed titles; ſometimes hee calls them the Gout, ſometimes the Sciatica, and thus diſguiſing them vnder theſe falſe applyed names, hee ſhamefully ſlandereth and belyeth the pocks.

He ſhall not be accounted a Gentleman if that he doth not carry this marke of the pox about him, and you ſhall commonly know him, for he goeth as though he trod on egges, and he neuer rides on a trotting horſe.

There be ſome others yet of a better diſpoſition, that doth deteſt this fraudulent manner of dealing, that when they haue made ſome pretty ſhift to get the pocks, they do ſet them forth to open ſhow, and finding them to be ſociable, familiar, and converſant amongſt Knights & Gentlemen, will grace them with a wrought night-cap, yet not in any deceitfull manner, whereby to couſen his Maieſties ſubiects, but will ſo lay them open to euery mans view, that you ſhall ſee their true pictures in diuers parts of the face, but eſpecially at the noſe: he doth not ſo hide them, but you ſhall diſcerne them by his complexion, by his ſnuffling in his ſpeach, by his very gate as he paſſeth and repaſſeth by you.

If a Dogge doth chance to hit him ouer the ſhynnes with his taile, he cryes oh, and perhaps, raps out an oath or two.

You ſhall neuer ſee him play any match at the Foote-ball, or to winne any wagers at running, or leaping; hee may ſometimes dance the Meaſures, but theſe Corrantoes, and Scottiſh gigges, are out of his element: here is plaine dealing, and it ſhould ſeeme theſe pox are honeſtly come by, when they are not hidden, but are thus laid open to euery mans view.

But ſoft and faire, let me now pauſe a little, for it ſtands me vpon to take good heed how I giue the *Hubbub* to the Blaſphemer, he that will ſnarle and ſwagger, as though hee meant to kill the old one; he that will rumble out oathes like thunder or Canon ſhot, and will ſometimes burſt into ſuch a vaine of ſwearing, as if he meant to make the powers of Heauen to ſhake and to tremble.

But I care not if I tell you a Hiſtorie, that was many yeares agoe written in a ſtrange language, but now lately tranſlated out of Eſſex into Engliſh, and thus it followeth.

A ſtrange ſtorie and true.

There was ſometimes a Father that had three Sonnes, who at the time of his death bequeſted by his Will, his whole eſtate aſwell of Lands, as likewiſe of goods and chattells, to that one of the three, that by reaſonable demonſtration could proue himſelfe to bee moſt degenerate and declining, aſwell from Humanitie, as from Honeſtie.

After the death of this well-diſpoſed parent, his three ſonnes appointed a day of meeting, to determine of their fathers bequeſt, when comming together, the eldeſt brother in a ſhort *Exordium* deliuered his fathers determination, how he had diſpoſed his whole eſtate onely to him that could proue himſelfe the moſt diſhoneſt, the which (ſaid he) I hope I ſhall neither need to ſpend many words, nor to bring better teſtimonie, then what your ſelues doe know, and of your owne conſciences will award in my behalfe.

The firſt Sonnes ſpeech.

To ſpeake then to the purpoſe: I am well knowne to you both to be a common whoremaſter, that doe wholly incline my ſelfe to follow harlots, that doe ſpend, ſquandre and conſume my time, my goods, and my body in Brothell-houſes, amongſt Bauds and Harlots, that are the very ſinkes of ſinne, that as *Salomon* hath ſaid, doe carry death and damnation about them: Theſe be they that I haue ſo dedicated my ſelfe vnto, that neither the feare of God, the ſhame of the world, nor the admonition of

friends

friends is able to reſtraine mee; whom neither the loue of an honeſt wife, the naturall care of dutifull children, nor the ſting of a guiltie conſcience, can any whit at all mollifie. Tell mee now, where ſhall you finde amongſt men a villaine more ſtained and polluted with loathed filthineſſe, or more to be deteſted then is the whoremonger? If any of you two can ſhew your ſelues to be more degenerating from honeſtie or humanitie, I yeeld vp my right, I make no further claime.

The ſecond brothers ſpeech.

The ſecond brother being now to ſpeake for himſelfe, began in this manner:

Brother, I acknowledge all that you haue ſaid to bee true, and I confeſſe the whoremonger to be a moſt vitious villaine amongſt men: but you haue yet ſhot ſhort of the marke you aimed at; for you are not ſo much inclined to follow that filthy appetite of whoredome and adulterie, but I am as much and more addicted to baſe and beaſtly drunkenneſſe, baſe and beaſtly I may well tearme it, for there is nothing whereby to diſtinguiſh a man from a beaſt but the vſe of reaſon: for as man hath his being, ſo hath a beaſt; man hath ſenſe and feeling, beaſts haue both: man hath life, beaſts haue the like: but man hath the gift of reaſon, the only euidence he hath to ſhew that he is a man, and not a beaſt. Now a drunkard hath loſt this euidence, for he hath neither the vſe of reaſon, of wit, nor of honeſtie; hee is fit for no good company, nor godly exerciſe amongſt men; and amongſt beaſts, he is more loathſome and filthy then is a hogge, that amongſt beaſts that are filthy, is yet the moſt filthy.

A drunkard is a beaſt and no man.

This (I hope) may then ſuffice, that although the whoremaſter be a creature that is moſt to be deteſted and abhorred amongſt men, yet the common drunkard, being a beaſt, and no man, is moſt degreſſing, as well from the bounds of humanitie, as from the rules of honeſtie: and therefore as our prouident father hath by his will determined, the inheritance muſt be mine.

The younger brother, that was now laſtly to ſpeake, began in this manner:

The third brothers ſpeech.

Brother whoremaſter, and brother drunkard, I haue heard the allegations that you haue hitherto alledged for your ſelues, and I haue had much adoe to forbeare ſwearing: yet thus farre I concurre with you both, that the whoremonger amongſt men is the moſt vicious, and therefore the moſt to be abhorred; and the drunkard I doe thinke indeed to be a filthy beaſt, not worthy to beare the name of a man: but if your owne poſitions bee good, the inheritance is mine. But brother whoremaſter, you thinke to catry away the prize, becauſe you are the moſt loathed creature amongſt men: And brother drunkard, you thinke to defeat me, becauſe you are the moſt filthy amongſt beaſts: but I tell you in few words, and a little thing would make mee to ſweare, the right is mine, and I will haue it, that am neither man nor beaſt, but a damned Fiend of Hell, a Diuell incarnate, accurſed by Gods owne mouth. Zowndes, a common blaſphemer, is a creature, more pernitious, then either man or beaſt.

A Blaſphemer is a lim of the Diuell.

It is I that doth ſet that Tongue, which by the right of Creation, ſhould be the Trumpet to ſound forth the glory of God, I doe make it the inſtrument to prophane and blaſpheme his holy name: to ſweare by his wounds, and by his bloud, by his heart, by his guts, by his ſide, by his body, by his ſoule.

Can any Diuell of Hell ſhew himſelfe to be more aduerſe, giue ouer therefore your further claymes, for the inheritance belongeth to me, it is I that am a bondſlaue to the Diuell, a fire-brand of Hell, a wretch that is moſt accurſed, it is I that am all this, and therefore it is I that muſt inherit.

Thus farre my Hiſtory, and I thinke of my conſcience this laſt of the three brethren had the beſt right to that his Father had bequeſted, for amongſt the ſonnes of men, there is not a more accurſed, then is the blaſphemer.

But

But now it is accounted a Gentleman-like humor in him that can ſweare *Extempore*, for matters of no moment, and they ſay it is a ſigne of courage: but to ſpeake the truth, it is a ſigne that he is a reprobate wretch, forſaken of God that doth vſe it.

What ſwearing and forſwearing againe amongſt Marchants, amongſt Shop-keepers, and amongſt all manner of Tradeſmen, in buying, in ſelling, in bargayning, in promiſe-making, and yet what little regard in the keeping of an oath.

The Turkes and Infidels are more reſpectiue to obſerue an oath, that they doe make in the name of their Mahomet, then we that be Chriſtians, when we ſweare by the name of the liuing God.

Nay, he is thought to be but an vnthrift, that will not forge, faine, flatter, ſweare and forſweare for his owne aduantage.

The breaking of an oath that is made betweene party and party, is accounted to be no periurie: nay, whole millions of oathes that are vowed in the performance of promiſes, that are neuer kept, is accounted no diſhoneſtie.

If mens words, and deeds, and thoughts, did concurre in one, we ſhould vndoe the Lawyers, neither ſhould wee neede ſo many Scryueners, to write obligations.

I my ſelfe doe know a great number of men in the world that are called Honeſt-men, yet I know but a very few (if it were vpon a payment of money) but I had rather take his bond, then his booke oath.

An vngratious age of ours this ſame, that if we forbeare from doing euill, it is more for the feare of puniſhment, then for the loue of vertue.

Mens honeſties are now meaſured by the ſubſidie booke, he that is rich is honeſt, and the more a man doth abound in wealth, ſo much the more he doth exceed, and that aſwell in honeſtie, as in wit.

He that hath great friends hath no faults, but he that is

poore (if hee be honeſt) I warrant him he will neuer be rich, for the time doth not ſerue for men to gather wealth by any honeſt precepts.

We doe looke aſcew at vertue, when vice ſhall be ſaluted with cap and curteſie; and Arts and Sciences muſt now dance attendance, and waite vpon ignorance: and he that cannot ſomtimes greaze a foole with praiſes, may (peraduenture) die wiſe, but neuer wealthy.

We purchaſe Lands, and we build vp Houſes with the ruynes of the Church, with the ſinnes of the people, with the ſweat of other mens browes, with periury, with bribery, with oppreſſion, with extortion: it makes no matter how we get, nor how we liue, when at the time of our death, we may haue an Epitaph, or a Funerall Sermon, when amongſt a thouſand ſinnes that we haue committed, euen ſhamefull to be ſpoken, yet if we haue done but one good deed, be it neuer ſo little, yet it ſhall be deuulgated and extold in a greater meaſure, then that of *Curtius*, when hee offered himſelfe into the deuouring gulfe for the ſafetie of his Country: yet whil'ſt we liue, wee doe make ſhow to haue great regard to our good names, that haue no care at all to our conſciences.

But they are worthy to haue the *Hubbub*, and to be well laughed at, that cannot cut out their owne conſciences, either little or large, ſhort or long, or of what ſize or faſhion they liſt, they may learne of the Wolfe, that being inioyned by his ghoſtly Father, to faſt, and for foure and twenty houres to eat no more fleſh, then in his conſcience did exceede the value of three halfe pence; the Wolfe departing homeward, meeting with a ſheepe and her lambe, valued the ſheepe in his conſcience to be worth a penny, and the lambe a halfe penny, and ſo with a ſafe conſcience he deuoured them both: And he that will liue in this world, and cannot learne of the Wolfe to ſquare out a good conſcience will neuer grow fat.

The wolfes conſcience and the Vſurers are much alike.

It is but our owne denying or miſdenying, that makes

or

or marres the matter. A ſtrong faith helps all: the leſſon is not new, *Crede quod habes & habes*, the Prieſt taught it long agoe to a yoong Scholler that came to borrow his horſe. *Scoggin. d. 6.*

But it is a pretty thing this conſcience, I confeſſe, and it is good for a man to carry about him: when hee goes to to Church, but he that doth vſe it in faires or markets, will die a begger, ſayes this wiſe world.

I am mooued with commiſeration towards the poore country-man, that dwels too neere him that is rich, whom hee ſhall finde to bee ſo ſharpe ſighted, that hee ſhall reape no commodity, but hee will haue both an eye and a longing to it: And then if he be denyed, the poore man ſhall finde himſelfe to bee ill-neighboured. Would you haue a preſident, I will not bee curious; There was ſometimes a poore Farmer, who dwelling neere a Gentle-man, a Iuſtice of peace, that would haue bought a yoke of oxen, which this Farmer could not ſpare, and therefore vpon neceſſity was driuen to make deniall, whereupon Maſter Iuſtice conceiued ſuch diſpleaſure, that after this repulſe, the poore man found himſelfe to bee continually croſſed and diſturbed, and from time to time, ſo many wayes wronged, that hee came to this Gentle-man to ſeeke Iuſtice, whom hee found ſtill to bee rather ſupporting thoſe that did oppreſſe him, then ſeeming any wayes to render him right: but perceiuing at the length the truth from whence it grew, in a ſubmiſſiue manner hee came to Maſter Iuſtice: why (ſayd the Iuſtice) doe you thinke mee to bee your enemy? Alas (ſayd the Farmer) I doe feele the ſmart of it, and am come in this humble manner to beſeech your good will, why then (ſayd the Iuſtice) you ſee I can bite though I doe not barke. *Beware the Iuſtice Country-man.*

I doe ſee and feele it (ſayd the Farmer) but Sir. If I had a dogge of that condition, I proteſt I would hang him as ſoone as I came home.

There bee many ſuch curs in the world now in theſe dayes,

dayes, that can both bite and whine, many of them more regarded for the authority they beare, then for any goodnesse is in them : but I will now giue the *Hubbub* to him that will buy an office : And yet I thinke the buying of an office, and the buying of a dignity are much alike, they are both attained vnto by corruption. And vertue betweene them is betrayed and bought and sold for money, but since offices hath been set to saile, to *Quicunque vult*, the Prince and Common-wealth hath beene the worse serued.

The time hath beene when hee that would seeke to buy an office, was thought vnworthy to beare an office, but the buying and selling of offices, and the giuing and taking of bribes, are two pernicious euils : and that Common-wealth may be thought most blessed, where offices are giuen to the vertuous, but not sold to the rich, that do seeke by their money but to oppresse vertue.

There is not a more dangerous thing then to put an office into his hand that is both wise and wicked, or to arme him with power and authority that is of a couetous dispositiō; the eye of wisdome, that in former ages would looke into these enormities, was very vigilant and carefull to preuent them, and prouided Lawes whereby to bridle (not onely these) but diuerse other abuses, which from time to time were hatched vp.

Lycurgus made a Law against drunkennesse, *Augustus Cæsar* against pompous buildings, the Lucanes against prodigality, the Lacedemonians against excesse in apparell; the Ægyptians against whooredome, the Thebanes against negligent parents, that brought vp their children in idlenesse and insolency.

And God bee thanked for it, wee want no good Lawes in England, whereby to restraine all manner of abuses, but the examples of a godly life, in those that should minister the due execution of those Lawes, would be more effectuall then the Lawes themselues, but some of them are rather enclined to their owne priuate profit, then the publique commodity

The golden Law is the best.

commodity, and can be contented to tolerate in others, thoſe vices that themſelues are addicted to.

In the olde time they vſed to picture Iuſtice blind-fold, with a vaile before her eyes, ſignifying, that Iuſtice ſhould not ſee the parties betweene whom ſhee was to diſtribute, but ſhould performe her office with equity and right, without any reſpect of perſons, but now they haue put her eyes quite out, and they haue likewiſe made her deafe, ſhe can neither heare nor ſee. *Iuſtice is made blind by bribery.*

I thinke they haue peckt out her eyes with capons, that were wont to be brought vnto her by couples, and ſometimes by halfe douzens.

I cannot ſay how ſhe ſhould be come to be ſo deafe, vnleſſe by the neighing of Coach-horſes, or the rumbling of Coaches: And Iuſtice hath her eares many times poyſoned, with vngracious Tales that be whiſpered vnto her: or how it comes to paſſe I know not, but blinde and deafe they haue made her, ſhe can neither heare nor ſee the pride, the adultery, the drunkenneſſe, the bawdery, the bribery, the popery, the impiety, ſhe cannot ſee a Recuſant, a Preiſt, a Papiſt, a Ieſuite, our abhominations runnes currant, without controlement, for alas Iuſtice is bereaued the vſe of her ſenſes, ſhe can neither heare nor ſee.

Shee can a little ſmell, and ſhee can ſometimes vent a horſe, a hawke, hogſhead of wine, ſugar, ſpice, fleſh, fiſh, fowle, or any thing that comes vnder the name or title of a preſent.

Shee cannot endure the name of a bribe, hee that offers her a bribe, ſhee thinkes him a foole, but for preſents let them bring them till their backes doe ake, ſhee will make them more weary in giuing, then ſhee will be in taking.

I would bee glad to fortifie my ſpeeches with ſome example, although not of the time preſent, yet of the time paſt, and I remember a matter that I thinke will ſerue my turne, I cannot ſet you downe the yeere of our Lord, the day of the moneth, the certaine place or country, nor the

names of the parties by whom it was acted, but true it is, and if reports may be beleeued, and for a truth it hath passed many yeeres agoe.

There was sometimes (in what countrey I know not) but a Magistrate there was, that amongst many controuersies that were depending before him, there was one had beene of that continuance, that the plaintiffe for his better speede, bestowed a hogshead of choyce wine vpon this Magistrate for a present, wherof the defendant hauing gotten intelligence, to outwaigh his aduersaries hogshead of wine, he presented this Magistrate with a very faire horse, which was likewise accepted and receiued: the plaintiffe vnderstanding of this horse thus giuen, began to despaire of his owne successe, thinking his hogshead of wine to bee but lost, bethought himselfe yet to goe drinke some part of it, before it were all spent, and with this determination bad himselfe dinner to this Magistrate, where diuerse other guests being at the table, and tasting of this wine which they felt to bee good, they began to praise and commend it the one to the other, onely this Gentle-man that had giuen it drunke a pace amongst the rest, without any word speaking, either in praise or dispraise, which the Magistrate himselfe noting and marking, with a smiling countenance beganne to cheere vp his guest, saying vnto him, me thinkes I heare euery body praising my wine, but you your selfe; you say nothing to it, I would heare you say that it were good.

He that will haue most, must giue most.

The Gentle-man that had the horse still sticking in his stomack, answered him in the best English he could speak, *Is feete, kood tinke te sine was goote, but py Kod ta was makest feard a horse was trounde int.*

They all beganne to laugh at this Gentlemans mad conceipt, that did thinke a horse had beene drowned in wine, but the Magistrate that best vnderstood his English, would mooue no further speeches, but let the matter passe. How the

the Gentleman ſped after in his ſute, I cannot tell; for we ſee the world is come to that paſſe, that amongſt thoſe that doe follow ſutes in Law, he is commonly thought to haue moſt right, that is able to giue moſt money.

We haue ſo many *Ployders* in theſe daies, that can alter the caſe, and for their owne lucre, will take money to ſet men at ſtrife and variance, and he is but a fooliſh Lawyer, that cannot empty his Clyents purſe, before hee end his ſute.

There is no Law, be it neuer ſo legitimate or truly begotten, which with wreſted glozes and ſubtle expoſitions they cannot baſtardize.

They are *pugnantia inter ſe*, there is no agreement amongſt them, but what the one confirmes to day, to morrow another will fruſtrate.

There be many miracles aſſigned to Saints, that (they ſay) are good for all diſeaſes, they can giue ſight to the blinde, make the deafe to heare, they can reſtore lymmes that be cripled, and make the lame to goe vpright, they be good for Horſe, for Swine, and many other beaſts. And women are not without their ſhee Saints, to whom they do implore when they would haue children, and for a quicke deliuerance, when they be in labour.

They haue Saints to pray to, when they be greeued with a third day Ague, when they be pained with the toothach, or when they would be reuenged of their angry Huſbands.

They haue Saints, that be good amongſt Poultry, for Chickens when they haue the pip, for Geeſe when they do ſit, to haue a happy ſucceſſe in Goſlings. And to be ſhort, there is no diſeaſe, no ſickneſs, no griefe, neither amongſt men nor beaſts, that hath not his Phyſician among the Saints: And this is the cauſe (as may be ſuppoſed) why Phyſicians haue not ſo large commings in as Lawyers: for there is no controuerſie or ſute in Law, be it neuer ſo little, neuer ſo iuſt, neuer ſo honeſt, that hath either Hee-

Saint, or Shee-Saint to defend or befriend it: some will say, that it is a signe of a licentious Common wealth, where Lawyers and Physitians, haue too great imployments; and I thinke indeed, they are most happy, that haue least to doe with any of them both.

I will not meddle with our Ministerie, that I thinke of my conscience, were neuer more reuerently to be regarded then at this present, and that aswell for their knowledge, as learning; yet notwithstanding the sinceritie of *Hely*, his proud sonnes deserued the *Hubbub*: and there is nothing wherein some of our Diuines may be so much detected, as in giuing so much way to their Childrens pride.

I had thought here to haue ended my discourse, and to haue wound vp my merriment with this old percloſe, *And thus I bid you heartily farewell*, the winding vp of euery ordinarie letter, but as I was dipping my pen to haue taken vp inke, I heard a muttering of mens voyces, as they were passing through the streetes, and looking out at a window, I saw foure yong Gallants, that (I thinke) were new come from some Ordinarie, the one with a coloured feather in his hat; the other I marked well, had a long locke hung dangling by his eare, like a *Derry Irish Glybe*. The third was in a yellow starcht band, that made him to looke, as if he had beene troubled with the yellow iaundis; the fourth had a short sword, like that which we were wont to call an *Ale-house Dagger*, and that was trussed close to his side with a scarfe; they were all foure in white bootes, and gylt spurres, and they were consulting as they went along, how they might spend the afternoone. The one gaue his verdict to goe see a Play: a second aduised rather to goe to Tables or Cards, two against two for a quart or two of sacke: the third thought it better, that they might goe recreate themselues a little in a bawdy house: but the fourth sware a great oath, that if they would goe with him, he would bring them to the best pipe of Tobacco, that euer came out of the West Indyes.

Roaring boyes, that when money is all spent, they will sweare to roare for more.

This

This was the man to whom they all aſſented, the very ſound of *A pipe of Tobacco*, made them all to runne, as Swine to the draffe, when they heare the Maide begin to knock vpon the end of the Hogs Trough. They ſay the Welchmen came running all out of Heauen, when they heard one without the Gate, crying: *Cauſe Bobby, Cauſe Bobby*; but I thinke our Engliſhmen would runne as faſt into Hell, if they did but heare a voice crying out, *A pipe of Tobacco*.

But away theſe Gentlemen went together, and I began to wonder how a filthy ſtinking Antidot could ſo bewitch men to forget themſelues.

In former Ages, Gentlemen and Knights at their merry meetings, were wont to ſpend the time in honeſt recreation; ſometimes in gaming, or other pleaſant ſporting; ſomtimes in manly Exerciſes, and indeuours of actiuitie; ſometimes in braue diſcourſings, in matters of wit and learning; but now there is no muſicke pleaſing, but the pot, and the Tobacco pipe.

O baſe conditioned time, is wit ſo farre ſpent amongſt Knights and Gentlemen, that they can imploy no better indeauours, but to imitate that abuſe, which is ſo common with euery Oſteler, with euery Tapſter, with euery Tinker, with euery Coſtermonger, with euery Horſeboy: and to conclude, that is in ſuch vſe and cuſtome with euery rogue and raſcall.

Me thinks the very communitie ſhould make knowne the vanitie; for vertue was neuer knowne yet to be imbraced by the multitude.

But they will ſay, there are both wiſe and learned, that doe vſe to take Tobacco; nay more, there are none will take it faſter then ſome Phyſicians, that be accounted moſt learned.

And there be as wiſe and learned, that could neuer be brought to meddle with it, and there be many wiſemen, that of my knowledge (for the little good they haue found

in it) haue giuen it ouer. And for those Physitians that will take Tobacco so fast, they haue (as other men) many faults worse then that, vnfit for wise men to imitate, I will therefore make them no presidents, and Physitians are commonly accounted to be so much the more learned, that can best flatter Fooles in their folly. But I haue heard as wise, as learned, and as honest Phisitians, as any bee in England, that haue said Tobacco hath both killed, and shortned many mens liues.

Tobacco hath shortned many a mans life.

But let vs goe to Experience, aswell of former ages, as of this of ours at this present, that hath taught vs, and still doth teach vs, that those that neuer medled with Tobacco, haue liued, and do liue in more sound and perfect health, then those that takes it fastest. But they will say, there be men of greater regard, then either Physician, Gentleman, or Knight, that will take Tobacco, and therefore they are much to bee blamed, that will either write or speake against it.

The greater the person is, *tanto maius crimen*, his example is the more hurtfull, and he is rather to be pitied for his infirmitie, then imitated for his dignitie.

But if the example of greatnes may be a confirmation of matters to make them true or false, then I dare confidently pronounce Tobacco to be the most vaine and idle toy, that euer was brought into vse and custome amongst men, when we haue a president, of him that is not onely most great, but is likewise most wise, most learned, most worthy, most Renowned, yea and most worthy thus to be accounted, that hath euermore impugned, detested, and abhorred Tobacco.

Let them then giue ouer to vaunt of their wise, and learned men, and let them take the folly to themselues, that like Spiders, can draw poyson to hurt themselues, that can bribe their owne wits to flatter their owne follies, that are caried away with the tempestuous whirle-windes of their owne affections.

Humors

Humors and Affections haue a great hand ouer vs, and they do both place and diſplace Reaſon at their pleaſure, and where Affection doth hold the Seat and Scepter in the Caſtle of the Minde, they may geſſe at many things, as they are lead by opinion, bnt of very few according to a truth: for where the heart is poſſeſt with any vehement affection, there Reaſon is exempt from his proper office, and there iudgement may eaſily be miſtaken, and there is no contending againſt them, amongſt whom opinion is of ſuch force, as Reaſon is of no force.

Our Tobacconiſts can candie poyſon, and they doe ſo hugge their owne follies, that they are ready to turne all Accidents into Arguments to fit their purpoſe.

And this wee doe ſee by other experiments, that when men haue once beſotted themſelues vpon a folly, there is neither example of ſhame, nor perſwaſion of wit can make them to deſiſt.

Would you haue an inſtance, for your better confirmation, it is not yet ſo long ſince this new-found-out foolery of yellow ſtarcht bands were taken vp, but that it is within the compaſſe of our owne memories.

And I could heere diſcouer the names of two ſeuerall perſons that were noted to be the firſt that were ſeene with thoſe bables about their neckes in the Court of England, the one of them being openly reprehended for his folly, was likewiſe admoniſhed to beware of Gods iudgements, that doth neuer faile to attend on thoſe new inuenters of vanities, that doth not onely addict themſelues vnto monſtrous pride, but by their abhominable example doth induce others to doe the like.

Pride hath ouerthrowen Kingdomes, and brought whole Nations to vtter deſolation.

And as it was preſaged, ſo it came to paſſe; for this Gentle-man vpon ſome occaſion very ſhortly after being in France, was there brought to an vntimely death, and that by an extraordinary accident.

The other remaines at this houre a ſpectacle of Gods heauy diſpleaſure.

Yet

Mistris Turners exclamations against yellow starcht bands.

Yet the open exclamation that was made by *Turners* wife at the houre of her death, in the place where shee was executed, cannot be hidden, when before the whole multitude that were there present, shee so bitterly protested against the vanity of those yellow starcht bands, that her outcries (as it was thought) had taken such impression in the hearts of her hearers, that yellow starcht bands would haue beene ashamed (for euer after to haue shewed themselues about the neckes, either of men that were wise, or of women that were honest) but we see our expectation hath failed vs, for they beganne euen then to bee more generall then they were before, and I thinke shortly will be as conuersant amongst Taylors, Tapsters and Tinkers, as now they haue brought Tobacco. But a great Magistrate to disgrace it, inioyned the hangman of London to become one of that Fraternitie, and to follow the fashion: and the better to inable him, he bestowed of him some benevolence, to pay for his laundry: And who was now so briske with a yellow feather in his Hat, and a yellow starcht band about his necke, walking in the streets of London, as was master Hangman, so that my yong Masters, that haue but sithens falne into that Trimme, they doe but imitate the Hangmans president, the which how ridiculous a matter it is, I will leaue to themselues to thinke on. All that I haue endeuoured, is but to make good what I haue formerly avowed, *That a Foole will not be brought to leaue his Bable*, neither for the shame of the world, nor for the loue of virtue, & of my conscience if there were yet some other Lobcoculus, that to shew his dexteritie of wit, would leaue his Yellow, and betake himselfe into Greene, Red, Tawny, or to any other coloured manner of starching, hee should haue followers, that would bring it to a fashion: so that as of these yellow starcht bands, I thinke the like of Tobacco, it was first brought into England by some man of little virtue, and afterwards brought into custome by those of lesse wit.

But

But they ſay Tobacco is phyſicall, it is medicinable, it is precious for all manner of diſeaſes, and they doe attribute more vertue to their Tobacco, then *Bellarmine* doth to his Pope.

They ſay it will make a fat man leane, a leane man fat, he that hath fill'd his panch, till he be ready to burſt, they ſay a pipe of Tobacco, will make him to diſgeſt; he that wants meat to fill his hungry belly, a pipe of Tobacco, is as good a bayte, as halfe a dozen of Horſe-bread, for a Carryers horſe; it is like the Shoemakers Lether, that if your bootes be too ſtraite, he tels you, it will reatch; if too wide, he tells you, it will ſhrinke.

So Tobacco, it is good for increaſe, it is good for decreaſe, it is good to take before meate, it is good to take after meate, it is good to take betweene meales; it is good in the morning, it is good in the euening, it is good at midday, it is good at midnight, it is good at all times, at all ſeaſons, in the ſummer, in the winter, in the Heat, in the cold, in the Spring, in the Fall: it is good for all complexions, for all conſtitutions, for old men, for yong men, for all diſeaſes, proceeding either from hot cauſes, from cold cauſes, from dry cauſes, from moiſt cauſes: A man may take it as often as he liſt, as much as he liſt, as little as he liſt, at the change of the Moone, at the full of the Moone, at the wayne of the Moone: vnder euery Signe, vnder euery Planet, vnder euery Aſpect, vnder euery Climate: now if the ſoueraintie of Tobacco be ſuch, as theſe men would perſwade, either Phyſicians be Doults, that doe preſcribe vs ſo many obſeruations, or theſe be notable Fooles that do thus take it. But the conceipt that is holden of Tobacco, how precious it is againſt the French pocks, may make ſome, that doe feele themſelues to be diſtempered, to be the more inclining to it.

The world neuer found out ſo rare a weed, as theſe fooles would haue of Tobacco.

Some other againe that be old fiſhmongers, and loues to follow the game, doe vſe to fiſh theſe pooles, where they know the pocks are eaſily caught, doe therefore

take Tobacco, to preuent perils.

But how vnwiſe art thou, that doſt know thy ſelfe to be free from that loathed ſicknes, and wilt yet be ſucking at the Tobacco pipe, that euery pocky companion hath beſlauered before thee, whom wiſe men haue euer ſhunned to drinke withall in one Cup.

But let them be as free from that diſeaſe as they liſt, he that is ſtill ſucking at the Tobacco pipe, muſt yet take the imputation vpon him, that doth ſeeme with ſuch diligence, to ſeeke out the remedie that is vſed for the cure.

But I am not ſo madde to thinke that euery man that doth take Tobacco, doth therfore take it becauſe he feeles himſelfe to bee diſeaſed, for then if his Maieſtie had an imployment but of a ſmall company of men that were healthfull and ſound, they would hardly be found out either in England or in Ireland. But this I thinke, that the greateſt number doth take Tobacco more for matter of cuſtome, then for matter of maladie.

Yet one thing I haue noted (and let him alſo marke it he that liſt,) the Tobaconiſt that is obſeruatiue, that preſcribeth himſelfe ſet-times and houres to take his Tobacco, and that at thoſe times and houres by himſelfe prefixed, will ſooner omit his prayers to God, then not to performe his owne preſcribed ceremonie in taking Tobacco; he that ſhould bring one of theſe to the Horſe-market in Smithfield, and there offer him to ſell, he could not warrant him to be ſound of winde and limme, but hee muſt paſſe among the Iades, that men doe vſe to put away for ſome hidden infirmitie.

Shall I craue your patience now, and but to ſpeake truelie, there is not any man that maketh a cuſtome in taking Tobacco, but hee hath ſome defect eyther in body or in minde; for he that doth not take it for the cure of ſome infirmity that hee feeleth in his body, hee hath both a defectiue and fooliſh mind, that is ſo ready euery day to choak himſelfe with an Indian ſmoake, ſo chargeable to his purſe,

and

and that without eyther conſtraint, cauſe, or neceſſity.

Here I would now craue the cenſure of Diuinity, whether this idle vanity, taken with ſuch exceſſe, (whereby the bleſſings of God are daily abuſed) be not as hatefull a ſin, & as much offending God, as either drunkennes or gluttony? I dare bouldly pronounce, this exceſſiue taking of Tobacco, not only to be fooliſh, but alſo to be vngodly, & therefore to be deſpiſed, deteſted, and abhorred by men, that be eyther good or godly: and he that doth vſe it, vnles vpon neceſſity, as he ſhall be conſtrained for the curing of ſome greefe or malady, is to be laughed at, and deſerueth the *Hubbub*.

Tobacco is like a Popes Bull, that Papiſts doe thinke to be a good diſcharge of all the ſinnes they can commit, from the meaneſt to the mayneſt, from the eating of an egge, to the murthering of a King.

The Tobacconiſt hath the like conceit of his Trinidado that hee thinketh to bee a good *ſuperſedeas* for all diſeaſes, from the aching of a tooth, to the French poxe. The text that I haue taken in hand is but of ſmoak, and why ſhould I vſe any forcible battery againſt ſo vaine a vapour, but eſpecially to thoſe that haue dedicated themſelues to this idle vanity, that there is no ſequeſtration, that eyther wit or reaſon can afford, is able to ſeparate.

I haue formerly ſaid, that the firſt tranſportation of Tobacco into England, was not performed by any man that was eyther of worth, or of any great account: So againe, it neuer grew into credit with any wiſe or temperate ſpirits, but (as it were) by an inconſiderate and fooliſh affectation of nouelties, drawne from a people, that are infidels and Aliens to God, truely reputed to bee the very refuſe of the world. Shall I now ſpeake of the inconueniences that are drawne in by this immoderate taking of Tobacco?

What reuerent tearmes might I then vſe, whereby to expreſſe the vnciuill behauiours of ould Tobacconiſts? whilſt they are ſucking at their Tobacco pipe, their ſlaue-

ring without regard of modeſty, their ſpitting, their ſpauling, the vncleanlineſſe of the ſight, the loathſomneſſe of the ſtinke.

Firſt it is drawne in at the mouth, then it is ſnuffled out at the noſe, whereby the ayre is infected with ſuch a loathſome fume, that thoſe that bee ſtanders by cannot draw their breath, but they muſt ſucke downe ſome of that filthy vapour, that hath beene blowne out (if not through a pocky noſtrill) yet (for the moſt part) through a ſnottie Noſe.

And were it not as good manners for ſuch an vnciuill Tobacconiſt, to ſpit in a mans face, as to puffe out his filthy vapour where it flyes into a mans mouth. I might yet ſpeake of the idlenes, the drunkennes, the ſwearing, the ſwaggering, the blaſphemings, and of many other like inormities, that are all drawne in by this inſatiable taking of Tobacco.

Amongſt the reſt, I cannot forget to commiſerate poore diſtreſſed Ladies and Gentlewomen, that among the creatures of Gods making are of the moſt delicate and pure conſtitution, that muſt ſubiect themſelues to the baſe and barbarous cuſtomes of theſe rude and vnciuill Tobacconiſts, that doth ſo pollute and perfume themſelues with this loathſom and filthy ſtuffe, that a woman were as good to thruſt her noſe into a cloſe ſtoole, as to ſmell the vnſauoury ſent of her husbands ſtinking breath.

If Nature had made mee a woman as ſhee hath done a man, I cannot tell how I might haue prooued in honeſty, but I would haue beene one of the coyeſt female creatures that euer knit a paire of browes in anger, but eſpecially to theſe Tobacco Knights, I would haue baniſht them my company, they might ſometimes (peraduenture) haue talked with me before folks, but I would haue bleſt my ſelfe from their further acquaintance.

I haue talked ſo long of this filthy Antidote, that it hath made me almoſt forget my good manners. The time hath beene

beene, when if we did ſpeake of ſuch loathſome ſtuffe, wee vſed to put a ſir reuerence before, but we forget our good orders; and the beſt is, I ſpeake but to ſuch as are as vnmannerly in the taking of it, as I am in the ſpeaking of it. Let vs therefore ſet the Hares head againſt the Gooſe gyblets, if they will taxe me for my vnreuerent words, I will taxe them for their vnciuill deeds.

If they grow angry, and wil ſay I am a foole, I will laugh the faſter, and will ſay, there are not onely but alſo: It is a good Decorum for a man to ſute his wordes according to his ſubiect.

I haue hitherto ſpent my breath but to ſmoake-taking Tobacconiſts, I will now conuert my ſpeeches to thoſe that be of witedome and iudgement, to thoſe that are not ſo carried away with their owne affections, but that they are able to diſtinguiſh betweene good and euill, truth and falſhood, vertue and vice: to them I ſay;

There is no man that doth vſe to take Tobacco, but he muſt take vpon him the imputation of ſome diſeaſe, or elſe he muſt acknowledge himſelfe to be a foole: for (beſides the chargeable expences, which drawes deepe in his purſe that plyes it apace) who would indure the vnſauoury taſt, the loathſome ſmell, the vnſeemely ſight, whilſt they are in taking of it, but for the cure of ſome infirmitie? And by the rules of Phyſicke there is no cure to be vſed, but where there is cauſe: Now what hidden vertue a ſmoakie vapour may haue for the curing of all diſeaſes is much to be doubted, or why ſhould wee not rather ſuſpect it to be more hurtfull then helpfull.

There needes no other probation but this: It is ſmoake, and I neuer heard that ſmoake was good for any thing, vnleſſe to drye redde herrings.

It is naught in the Kitchin, it is worſe in the Chamber, but for this ſmoake of Tobacco, the hatefulneſſe of the ſmell doth argue the Antipathy it hath againſt Nature: Now if the diſeaſe be but a Cough, a Could, a Rheume, a

Diſtillation, or ſome ſuch other like ſlight infirmity (as the Tobacconiſt will acknowledge none that be more loathſome) the medicine then (in euery wiſe conſideration) is much more noyſome then is the malady.

I will not ſay but that Tobacco may be medicinable for ſome diſeaſes, and men that haue infirmities (if they finde eaſe in it) may take and vſe it as an Apothecaries Drugge: but if all be diſeaſed that doth vſe to take Tobacco, God helpe *England*, it is wonderfully infected, and his Maieſtie hath but a few ſubiects that be healthfull in his whole dominions.

But this exceſſiue and immoderate taking of it without neceſſity, is not only a ſinne before God, but a great ſhame in the ſight of all good men, and there is no ſinne that deſerueth more bitterly to bee reprehended, nor no ſhame that is more to bee mocked and ſcorned. And now to ſpeake truely what it is that maketh mee ſo bitterly to inueigh againſt Tobacco. If it would pleaſe the Reader aduiſedly to conſider what a maſſe of money is yearly blown away in the Tobacco-pipe, what huge ſummes of treaſure are conſumed in ſmoake within his Maieſties dominions, it would be found a matter ſufficient to giue a yearely releefe to an 100 thouſand poore people that doth now ſwarme in Cities, Townes and Countries, crying out but for a peece of bread to thoſe that wil ſpend pounds in their ſtinking Tobacco, that will not giue two pence to thoſe poore Creatures that God himſelfe hath recommended vnto vs to be comforted, cheriſhed, and releeued.

It hath been accounted the ſum that may be ſpent in England in one yeare in Tobacco is 319375. poũds all ſpent in ſmoake, beſides priuate ſpendings.

But we haue locked vp our doores, and barred out mercie, and we haue ſet open the broad gates to let in ambitious pompe, exceſſiue pride, and needleſſe ryot: how ſparing we be in that which God hath commanded, to giue vnto the poore: how prodigall againe in the ſeruice of the Deuill, to ſpend vpon Tobacco: hee that giueth to the poore, putteth out for a large intereſt: God himſelfe ſtands bound as well for the vſe as for the principall. And he that

He that giueth to the poore, lendeth to the Lord.

thus

thus lendeth, is sure to bee repayed, not with tenne in the hundred, but with a hundred for tenne.

How happy is he then that is open handed to giue to the poore? it is a small substance, that cannot afford some pittance, if it be but a mite, and he that can finde out a penny for a pipe of Tobacco, might finde out some modicum to giue vnto the poore: and thrice accursed is that outward brauery, that is not accompanied with some inward pitty.

I would be loath now to shew my selfe vngratefull, to forget the place wherein I haue had so long residence, I meane the realme of Ireland, from whence I learned first to giue the *Hubbub*, and where I hope I shall finde some assistance that will helpe to raise the crie, some vpon cause of merriment, some vpon cause of griefe, some that will laugh full merrily, some that will weepe as bitterly, some perhaps that may weepe Irish, but some againe that will weep good English.

Amongst many occasions whereby the *Hubbub* is raised in Ireland, there is not any one more inducing at this present then that of pride, that within these sixteen or twenty yeares is crept into Ireland, and growne into that excesse, that the *Hubbub* thereby is arreared, and that as well in mourning as in mirth. *Of Pride.*

There is not a people vnder the face of Heauen, that is of a more haughty and proud spirit then are the Irish: proud mindes they haue euer had, but for any pride in their apparell, they neuer knew what it meant, till they learnt it from the English. *The Irish are naturally proud.*

It was a great dainties within these very few yeares, euen amongest their greatest nobility to see a cloake lined thorow with Veluet, they were not acquainted with any great store of Sattin suites, they did not glister in gould and siluer Lace, they were not acquainted with a paire of silke stockings, they had no Veluet Saddles, nor the greatest number of them so much as a payre of bootes to draw on when they were to ride.

For

For their Ladies and Gentlewomen (euen thoſe that were of the moſt great and honorable houſes) they little knew what belonged to this frizling, and this curling of haire: and for this lowzy commoditie of perywigs, they were not knowne to the Ladies of Ireland, they were not acquainted with theſe curling ſticks, ſetting ſticks, ſmoothing yrons, they knew not what to make of a *Picadilly*, they neither vſed pouldring nor painting ſtuffe, they knew not what a Coach meant, nor ſcarce a ſide ſaddle, till they learnt them from the Engliſh: The onely pride of the Iriſh was in Hoſpitalitie and good-houſe-keeping, in ſpending amongſt their fellowes, and giuing entertainment. Hee that was a Countryman (euen of the meaneſt ſort) would haue beene aſhamed to ſell either corne, cattell, or any manner of victuall, but to ſpend it in his houſe. Of all imputations, they could not indure to be reputed for Churles, they thought it a greater defamation to be called a Churle, then to be called a Traytor.

Theſe be euery Chambermaids attire, and odious in the ſight of all modeſt & honeſt women.

When pride came vp ſtaires, Hoſpitalitie ranne out at window.

But it is our Engliſh brauery, that hath eaten vp our Irelands hoſpitalitie, for Pride and Hoſpitalitie could neuer yet dwell together vnder one roofe.

It is Pride that hath expelled Charitie, it hath converted our frugalitie into miſery, our plenty into penury: they haue learned of the Engliſh, to breake vp houſe-keeping, to racke their Rents, to oppreſſe their Tenants, and all to maintaine pride.

If I ſhould ſpeake of the enormitie in a particular manner that within theſe ſixteene or twenty yeeres, hath beene hatched vp in Ireland together with this pride, my witts would not ſerue me to ſet them downe as they deſerue, I will therefore imitate the Painter, that was to figure forth the picture of the ſorrowfull *Agamemnon*, who wanting skill to expreſſe the dolorous aſpect of his heauy countenance, drew a vaile ouer his face, leauing it to the diſcretion of the beholder, to conceiue by imagination of that griefe, which himſelfe was not able with his penſill to manifeſt.

We

We haue for theſe many yeares, by a moſt gratious gouernment, inioyed the fruits of a moſt happy and quiet peace: but according to an old obſeruation, Peace brings plenty, Plenty brings pride, and Pride in the end is it that brings in penury.

I will now a little accompanie the Iriſh to giue the *Hubbub* with them that doe merrily laugh, to ſee ſome women that are but lately dropt out of an Alehouſe; ſome that are but new crept out of a Laundry; and ſome that were ſcarce able to pay for the hire of a Carriers horſe, to bring them from London to Cheſter, that are now pranked vp in that pompe, in that pride, in that brauery, and doe take that ſtate vpon them, that we are not able to know thoſe Ladies and Gentlewomen, neither Engliſh nor Iriſh that are of honorable eſtate, both by birth and calling, from theſe proud and new vpſtart Changelings, that neuer knew what Gentry meant, neither themſelues, nor their mothers before them: wee can not know the worthy from the vnworthy, the woman of vndetected life, from her that hath beene tainted: the beſt marke is, ſhee that by birth was moſt baſe, will ſhew her ſelfe to be moſt proud; and ſhee that hath greateſt cauſe to bluſh, will ſhew her ſelfe to be moſt bold and preſumptuous; he that hath but one eye may ſee this, it is viſible to euery vnderſtanding.

They be theſe that haue filled Ireland ſo full of new faſhions, by their ſtrange alterations in their Ruffes, in their Cuffes, in their huffes, in their puffes, in their Muffes, and in many other vanities, that Ireland was neuer acquainted withall, till theſe women brought them vp.

Hee that ſhould haue come to a Lady in Ireland, but ſome fiue or ſix yeares ſithens, and haue asked her if ſhee would haue had a *Shaparowne*, ſhee would haue thought he had ſpoken bawdy, and would haue wondred what he had meant.

They are now conuerſant to euery Chamber-maide, and ſhee that came but lately out of a kitchin, if her Huſ-

band doth beare an office (how meane soeuer) if shee be not suted in her *Shapowns*, in her loose hanging gowne, in her petticoates of sattin, yea and of veluet, that must be garded with siluer or gold lace, from the knee downe to the foote, her husband may happen to heare of it, and (peraduenture) to fare the worse till she be prouided.

The Peacocke when he marcheth in his maiestie, setting vp his glorious tayle to behold his owne beauty, yet in his greatest pride and presumption, when he beholdeth his blacke feete, he plucketh downe his plumes with shame and disgrace; but our Ladies and Gentlewomen haue well enough prouided that their blacke feet shall neuer offend them, and therefore they doe weare shooes of all manner of colours: yet when they bee in their greatest prime of pride, if they would but looke backe into their owne pedigree, they would come tumbling downe with *Icarus*, from the height of their presumption.

But his Maiestie full little knowes what harme he doth to poore women, when he makes them Ladies: Alas for pitty, a woman is no sooner Ladyfied, but shee hath lost the vse of her legges for euer after: shee is presently become so lame and decrepit, that shee cannot go to Church if shee haue not a Coach: And then the good Knight her husband (vpon meere loue and pitty) either begges from the King, or proules from the Countrey, to helpe to maintaine his poore lame legg'd Lady.

But I am glad yet, that I haue some good newes to impart amongst our Ladies and Gentlewomen of Ireland, and they shall haue them as I heard them, be they true or false, and thus they follow.

There was now lately, and now but very lately, amongst some other warlike prouisions, that were sent out of England into Ireland for his Maiesties store, there passed alongst the streets of Dublyn towards the Castle, three Carts together laden onely with shouels and spades, which a yong Gentleman espying, called to another that was likewise standing fast by, and demanded of him, to what

vse

vſe of ſo many ſhouells and ſpades might be imployed, which he thought were enough, if they meant to digge an high way downe to hell. Nay (ſaid the other) there is an other manner of imployment for them then you ſpeake of: for it is intended there ſhall be a faire Coach-way made to Heauen, that is now ſo ouer-growne and choaked vp, that there hath not a Coach paſſed that way, ſince *Eliah* rode thither in his fiery Chariot, but now there is ſome hope the way will be mended. I thought the ieſt ſomewhat profane, yet the newes would be a great eaſe for Ladies and Gentlewomen that are growne ſo lame, that they cannot trauell on foote, that ſo they might goe to Heauen as eaſily as they do vſe to ride to Church.

I might ſpeake of ſome other vices, the rather exceeding amongſt the Iriſh, by the ill example of the Engliſh: And although the Iriſh haue vices enow of their owne, they need no incouragement to ſin, yet Ireland for theſe many yeares hath been the receptacle for our Engliſh runnagates, that for their miſled liues in England, do come running ouer into Ireland, ſome for murther, ſome for theft, ſome that haue ſpent themſelues in ryot and exceſſe, are driuen ouer for debt, ſome come running ouer with other mens goods, ſome with other mens wiues, but a great number now lately, that are more hurtfull then all the reſt, and thoſe be Recuſants.

And for people that be of theſe diſpoſitions, Ireland hath little need to be ſupplied from any place, that is ſo well repleniſhed with it own ſtore, that it is better able to lend to others, then needfull to borrow of any. But amongſt theſe graceles men, there hath been as vngracious and wicked women, that when by their miſled liues, they haue infamed and made themſelues ſo notorious, that they were become odible to all honeſt company in England, haue then tranſported themſelues into Ireland, where they haue ſo inſinuated themſelues amongſt our Ladies and Gentlewomen, and not ſo much with the Iriſh, but moſt eſpecially with the Engliſh, and that amongſt our gayeſt Ladies, by whom they were ſo entertained, graced and countenanced, that thoſe women that had liued before in good name and fame, and finding themſelues to be

but ſlightly regarded; thought more wiſdome to forget their former modeſtie, & for companies ſake to follow the faſhion.

If I ſhould now ſpeake of the periury of Ireland, they would goe neere to giue me the *Hubbub*, and to laugh heartily at me, that would ſeeme to finde a fault at that, which they doe account to be neither ſinne nor ſhame. And to ſpeake truely, what account ſhould they make of an oath, that haue ſo many Maſſing Prieſts at hand, that will diſpence with more oaths in one houre, then a man is able to ſweare in a whole afternoone.

Periury, old Ale, and Aqua-vitæ, are three commodities that be of great antiquitie in Ireland, but eſpecially amongſt the multitude of thoſe that they call Catholikes: for *Periury* and *Popery* are ſo lincked and conſorted together, that they are as kinde, and as neere allyed as *Drunkenneſſe* and *Lechery*; the one cannot ſtand without the aſſiſtance of the other, they be Coadiutors, not to be ſeparated. A damnable Religion this Popery, that ſtill cryes out, Sweare, forſweare, hold no faith, keepe no promiſe, play the Traytor, eat vp thy God, murther thy King, kill, ſtab, poyſon, maſſacre, burne, torture, torment, ſawe in ſunder, blow vp with Gunpowder, what act ſo villanous, ſo diueliſh, or ſo damnable, that a Papiſt will not enterpriſe in the ſeruice of his Pope? But our poore Papiſts of Ireland, haue learned the Collyers Faith, that being examined of his beleefe, anſwered ſtill, *That he beleeued as the Church beleeued*, that could not ſay truly what the Church was, nor knew not any one Article that is beleeued. So they ſay they beleeue as their Fathers beleeued before them; now what beleefe that is I will ſpeake truely: they beleeue the whole ſtory of the Bible, they beleeue that Chriſt was the Sonne of God, that he was borne of the Virgin Mary, they beleeue all the miracles whilſt he was vpon the earth, they beleeue that he was crucified vpon the Croſſe, and they beleeue the whole ſtory both of the old & new Teſtaments; but they do not beleeue that all Chriſt did & ſuffered, was enough for their ſaluation, but that they muſt merit that by their owne good workes, by going on pilgrimage, by praying to Saints, and when they are dead by ſuffering in Purgatory. They doe

not

not beleeue that Chriſt, who came of purpoſe to ſaue the world, did perfect the worke he came for, but that he left it to a maſſing Prieſt, to finiſh that which he himſelfe had but begun.

So the Papiſts haue a ſtorie Faith, but they haue no ſauing Faith; nor no beleefe to doe them good: that which the Apoſtle hath proteſted to be the doctrine of Diuels, 1 *Tim.* 4. that they imbrace for the doctrine of Faith, we maintaine nothing, but what the Scriptures plainely approue, the Popes thredbare aſſertion is enough for a Papiſt.

If we alledge Scriptures, they quarrell aſwell with the Tranſlation, as with the Interpretation: if wee alledge Counſells, they aske if the Pope haue allowed them: if we alledge Fathers, if they ſpeake againſt the Pope, they reiect them: but alledge the Popes determinations (though neuer ſo much repugnant to the Truth) there they ſticke like reſty Iades, they will not be drawne out of that durty puddle: the ſumme of their Religion conſiſteth in the traſh of vnwritten veritie, and the whole dependencie of their Faith, in this onely principle, *That the Pope cannot erre.*

Vnder the pretence of *Peters* keyes, the Pope brings in pick-locks, and leauing to enter by Chriſt that is the doore, he giues his Popelings ſcaling ladders, Bulls of *Scala Cœli*, to ſcale the walls of Heauen, and like a company of theeues, to breake in at by corners, and not to enter by the doore.

Our Popelings of Ireland will needs proteſt themſelues to be the Kings louing Scyp-iacks (Subiects I ſhould ſay) but to ſpeak the truth, they are more like Scyp-iacks then Subiects, that doe entertaine, and receiue into their houſes, Prieſts, Fryers, Ieſuites, and ſuch other of the Popes vermine, that are well known to be the Kings vowed and proteſted enemies: doe they not manifeſt themſelues to be reconciled to the Pope, that will obſtinately impugne his Maieſties Lawes, that will not ſubmit with Chriſt to giue Cæſar his due: they may ſomtimes in publique ſhow pray for the King, but they are priuily plotting and working for their Pope.

Well Vertue, I would thou couldeſt now and then be a little chollerick, and not to ſuffer thy clemency to be wronged more

then enough, and for these dissembling hypocrites that do presume too farre, if thou canst not win their hearts, it were good thou wouldst rule their tongues.

Although I haue thus spoken of Ireland in generall, yet Ireland is as all other Countries be, good people amongst the bad, & his Maiesty hath as louing, and as good Subiects of the Irish, as any he hath in England or elswhere: now among these that be good, if there be a number that be hollow hearted, it is no maruell: for neuer shal Christian Princes haue loyall Subiects, where Massing Priests are suffered to lurke in their Dominions: And in Ireland our Women Catholikes (for want of Apricocks) do preserue Priests, Friers, & Iesuites, and keepe them in their Closets. The wiues they for the Popes Cockerels are well enough knowne to bee of an excellent streine for breed, where they bee well cherished, and much made of. A Massing Priest is such a medicine in a mans house that hath a child-bearing woman to his wife, that where they bee retained to lye lydgers, it is tenne pound to tenne pence odds, that the good Wife, or Lady, or Gentlewoman (or whatsoere she be) will proue fertill, her Husband shall want no heyres. I will conclude with this caueat to my good friends: He that will eat Egges on Friday, he that will goe to Church on Sunday, hee that will say his Pater-noster in English, he that will sing *Dauids* Psalmes at a Sermon, hee that will sweare to the Kings Supremacy, let him dwell where hee will in any part of Ireland, he shall be sure to be ill neighboured.

I haue hitherto sported at the abuses of the time, and made my selfe merry with the follyes of this age. I might yet speake of many other vanities that deserue the *Hubbub*, and to bee well laughed at, but I will heere stop and lay a straw, for I know all that I can eyther doe or say is to no purpose: I doe but make the world mine enemy; for hee that speaketh against sinne in this age, eyther they mocke at him, or they thinke him madde: euery Drunkard, euery Whooremaister, euery Blasphemer, euery Tobacconist, euery Idolater, they are angry with him that doth reproue them. O damnable world! wee dare not reprehend sinne, for offending of those that are but the very slaues of sinne. We doe liue as if there were no God, or at least, as if we had no

soules

ſoules to ſaue, and we are ſo luld aſleepe in the cradle of ſecurity, that neyther admonition nor threatning wil ſerue to awaken vs. We be like ſicke perſons that are brought ſo weake and feeble, that we can neither ſauor nor diſgeſt any thing that is good.

Vice which now aboundeth in the greateſt meaſure, wee acknowledge in the leaſt, but the leſſe it is thruſt out, the more it eateth and feſtereth within, and a gentle Potion worketh but a weake effect in a ſtrong body, and it is with ſinne as it is with ſoares, ſome cannot be cured without coroſiues. Hee is but an vnty die Chirurgion therefore, that will apply a gentle ſalue to a cankred ſoare. We are growne to the very height of all kinde of impiety, and ſinne is become to be ſo ſupreame, that it thinketh ſcorne to be reprehended.

But take this from me, thou that art ſo farre ſpent that thou liueſt in voluptuous idlenes, and haſt no care of thy ſaluation, thou that cryeſt peace, peace, and haſt God to be thine enemy that is the Author of Peace, who hath proclaimed open warre againſt thy Pride, againſt thy Periury, againſt thy Exceſſe, againſt thy Vanity, againſt thy Bribery, againſt thy Couetouſneſſe; thou that art entred into a league with theſe and many other vices, and haſt broken the Truce that was betweene God and thee; thou that haſt no feeling of thy ſin, but that thou wilt ſtill perſeuer in thine abhominations, thinke thy ſelfe to be depriued of Grace, and take it for a ſigne that thy ſinnes are ripe, and thy confuſion is not far off, but that Gods vengeance doth wait and attend thee with ſuch plagues and puniſhments as ſhall make thy hardned heart to tremble.

He that hath not the feeling of his ſinnes muſt feele himſelfe to be a reprobate ſecluded from Grace and Mercy; for amongſt the manifold mercies of God, there is not a more ſingular mercy, then when hee makes vs to feele our owne faults, whereby wee are drawne to repentance, and by repentance brought to mercy. He that hath not this feeling, ſhall feele the iudgements of God: for hee that feeleth not his mercy, ſhall be ſure to feele his iuſtice.

And doſt not thou tremble to thinke of his vengeance, hee that can wrap vp the heauens like a parchment ſcroule: hee that

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can make the clouds to raine downe plagues: he that can make vs to refraine our meate, our drinke, our sleepe: he that hath the Heauens, the Earth, the Elements, and all to fight vnder his Banner, is hee not to bee feared? hath hee not plagues in store (thinkest thou) and not onely to afflict thee in this world, but in the world to come, to adde the increase of an endlesse and euerlasting woe?

I thinke of my Conscience, our Gallants of this age are grown into that humour, they thinke it time enough to hearken vnto God when their Climacterical yeare is past; but if neyther the admonitions that are daily giuen vs by godly Preachers: the threatnings denounced against sinne by the Holy Scriptures, the loue of God: the feare of the Deuill, the ioyes of Heauen, the paines of hell: if none of these can moue vs to repentance, giue the Deuill his due, for hee hath done his deuoure, hee hath brought the world to a good passe, he may now sit him downe and rest him, and hee may cry with the Angler: *Hould hooke and line, and all is mine.*

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